Rayling Rebuked:

OR,

A Defence of the MINISTERS OF THIS NATION.

By way of Answer to the Vnparallel'd Calumnies cast upon them in an Epistle lately published by

Thomas Speed Merchant of *Bristol*,

unhappily become the QUAKERS Advocate.

WHEREIN,

Some Scriptures are opened, and diverse things Objected by the QUAKERS, EXAMINED and ANSWERED.

With an Hortatory Epistle prefixed to fasten Christians to Jesus Christ in these un-glewing times, wherein so many play fast and loose with him.

By William Thomas *Minister of the Gospel at* Ubley.

*Mat.*6.23. If the light that is in thee be darknes, how great is that darknes?
1*Cor.*4.13. We are made as the filth of the world, the off-scouring of all things.
Luke 10.16. He that despiseth you, despiseth me.
*Gal.*4.17. They would exclude you, (*that is, shut you out from loving me and all true Pastors, saith* Paul) that you might affect them.

Tertull. præscript. adverss. Hæret.

Avolent quantum volunt paleæ levis fidei quocunque ad flatu tentationum, cò purior massa frumenti in horrea Domini reponetur.

London, Printed by *T.M.* for *Thomas Thomas*, and are to be sold at his Shop in *Broad*-street in *Bristol*, 1656.

To my reſpected and well beloved

Friends and Neighbours, in and about the Citty of Briſtol; *thoſe in particular of my own Charge; and in ſpecial, thoſe that by the tentation of theſe times, have ſadly, and dangerouſly declined from the Scripture-path.*

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THat I do in the firſt place make mine addreſſe to you (my honoured Friends) in that great City, ſhall not be (I truſt) otherwiſe apprehended then as a teſtimony of my Chriſtian reſpect, and deſires of your ſpiritual good. Beſides that the buſineſs in hand ſtands in ſo neer a relation unto you, as to call upon me (as I conceive) to call upon you, and exhort you all, in theſe looſe and *leaving* times, that *with purpoſe of heart you would cleave unto the Lord* a. It is the Fate (ſhall I ſay) or rather the great fault of eminent places, to entertaine and profeſſe religion *by way of faction*, rather then out of election upon ſolid grounds, or with that reverence and awfull affection that is required in religious Undertakings: Hence a new *Faction* cauſeth

a *Acts.* 11. 23.

cauſeth a new *Defection*, I do not mention this as willing to fix an imputation upon you, whereof there is no reaſon, but yet I offer it to your moſt ſerious conſideration and care, that there may not be juſt cauſe of ſuch a cenſure. And, however that be, I hope I ſhall be excuſed in making my application thither where *he* that will needs be mine adverſary hath his abode, and where many of the ſame erronious and apoſtatiſing way with himſelf, are ſo entertained *b* and countinanced, (I do not ſay *by all*,) that I cannot but preſent it as a matter of deep humiliation to that (otherwiſe honourable) City; eſpecially conſidering how the infection hath ſpread it ſelfe thence into all adjacent parts. Laſtly, out of that Citty the Pamphlet that I am called to anſwer hath poſted about the Nation: As concerning which, I leave it to all that have any ſenſe of religion, to conſider whether they ever knew ſo ſtrange and ugly a thing, I may ſay, ſuch a Monſter brought to *Briſtol*-Fair to be ſhewed there firſt, and carried about the Countrey to be ſeen afterward But be it what it will be, ſince it is come abroad, and that upon my occaſion (though altogether beyond my intention) I cannot but account my ſelfe ſo far concerned in it, as to do mine endeavour that they that fear God may not *take hurt from it*, (I mean ſome weak ones, for eſtabliſhed Chriſtians deteſt it) and that they that fear not God may not *take heart from it*, and animate themſelves againſt Gods Ordinances; yea further, that it may not ly as a guilt upon this Nation, that ſuch things are publiſhed to the great diſhonour of God and Religion, without any refutation, contradiction, or *pleading for truth*. c If herein my declining abilities may be any way uſefull, I am willing to ſet them all a work (with much deſire of divine aſ-

b 2 *Joh.* 7 10 11.

c *Iſa.* 59. 4.

ſiſt-

ſiſtance) to ſerve that Citty and Countrey, where (beſide my imployment in my own place) I have divers times beſtowed my paines, now for the ſpace of neer fourty years, to preach and mantaine that Scripture-doctrine, and thoſe Scripture-Ordinances, which this *upſtart generation* thruſts ſore at to make them fall, but all in vaine, for *heaven and earth ſhall paſſe away*, but not one tittle of Gods heavenly truth *d*.

What I have hitherto ſpoken is but preparatory to that which followeth, which will reflect (according to the Title of the Epiſtle) upon two ſorts of perſons, *I* mean thoſe that have ſtood firm, and thoſe that have loſt their firſt footing and firſt faith. [d] *Luk.16.17.*

Unto the firſt of theſe, who have held faſt thoſe things which they have received and heard from their Teachers out of the word of God (among whom, I thank God, I may and do ſpeak to thoſe of my owne Charge) I ſay, to ſuch I have three things to communicate.

Firſt, that they are much bound to bleſſe God for his unſpeakable gift, it being Hee, and Hee alone that is *able a* and *faithfull* b *to keep us from falling*. Nor can it but much affect them, upon ſerious thoughts that when (in theſe infected and infecting times) ſo many have fallen on the one hand, and ſo many on the other, yet that ſpiritual *c* peſtilence hath not come nigh them; eſpecially conſidering how many falſe Prophets have ariſen, and with how many faire ſhews and ſeeming wonders, they have ſet forth their wares, in ſo much that they would have deceived (if it had been poſſible) the very elect *d*. In that ſo many of you (therefore) are preſerved, O how great cauſe is there to conclude as the Apoſtle in the ſame argument doth, *To the only wiſe God our Saviour be glory and Majeſty, dominion* I. [a] *Jude. 24.* [b] *2Theſ.3.3* [c] *Pſ.92.11.* [d] *Mat. 24. 24.*

dom inion and power, now and ever Amen. Jude ver. 25.

2. *Secondly*, I ſhall ſay further to ſuch as the Apoſtle doth. *Dearly beloved and longed for, our joy and our Crown* (when Apoſtates crown us with thorns) *ſo ſtand faſt* [e] *in the Lord* e, and for that purpoſe *put on the whole Armour of God that ye may be able to ſtand againſt the wiles* [f] *of the Devill* f, and thoſe *profundities* g, which the old [g] Serpent produceth in theſe laſt dayes, finding his uſual *devices* h to be ſo well known, that he had need betake himſelf to his new depths: *You have put your* [i] *hand to the plough, look not back.* i Be old Diſciples *k* [k] Nothing is more ſinfull; nothing more ſhameful then to give off at laſt, and to be befooled and bewitched [l] out of a good way. *l* Let it never be ſaid, you *have*, but you *doe*, your *will*, you *ever will*, run well; make it your [m] higheſt deſigne to *die in Jeſus* m. When you ſee any, when you ſee ſo many fall away, think that your Saviour is now ſpeaking to you in particular, and ſaying (even as affectionately as of old he did.) *Will ye alſo go* [n] *away* n? If ye will go, whither will ye go? to Arians? enemies to Chriſts *Perſon*, to Ranters? enemies to his *Precepts and Purity*, to Quakers? enemies to his *Ordinances and Officers*. *If it ſeem evill to you to follow the Lord* o, you may go after ſuch companions; But doth [o] that ſeem evill? Is it evill to follow the chiefeſt good? or can you follow and enjoy him, and not hear his voice *p*, and attend his Ordinances *q*? Know that nothing but the words of eternall life will make an eter- [p] [q] nall Diſciple *r*. If others be gone, let them return to [r] you, but do not you turn to them *ſ*. *Finally, look to your* [ſ] *ſelves* (*and deſire the Lord to look to you*) *that we looſe not the things we have wrought, but that we may receive a full reward*, Joh. 2. 8.

Thirdly, I have one word more; It is eaſy and obvi-

ous

ous to obſerve that many poore, profane Creatures, who have nothing of the power of godlin eſſe in them, yet bleſſe themſelves in this, that they be not Separatiſts, Anabaptiſts, Quakers, (which they that are ſuch have cauſe to look upon as a ſad fruit of their falling away) I ſhall therefore earneſtly move thoſe Chriſtians that have not been *removed*, as others, in theſe tottering times, to expreſſe the power of that truth in their whole ſoules and lives, to which God in ſo great mercy, and with ſo great power hath held their hearts; which I do the rather mention, 1. Becauſe that is the way to keep for ever the truth hitherto kept, for faith that is the doctrine of religion is held in conjunction with a good conſcience; If you put away the conſcience, you will make *ſhipwrack of the faith* t; It is the *life* of religion that preſerves the *light*. 2. This will put *to ſilence the ignorance of fooliſh men* u, whoſe moſt plauſible argument againſt a right religion, is an unrighteous converſation. 3. This is a courſe to confirm thoſe that yet ſtand firm, who ſhall receive the moſt familiar & operative conviction of the ſoundnes of your religion and theirs in matter of opinion, by the efficacy thereof in the holines of your carriage; for that which is the truth of God indeed, is deſcribed to be a *truth which is after godlines* a. That is, it teacheth to live *Soberly, Righteouſly and godly* b. They who have been taught *as the truth is in Jeſus, put of the former converſation* and put on a better *c*, Yea, 4. By this you may poſſibly regain thoſe that are, in part departed, for why ſhould not that good converſation that is one meanes to bring an Heathen to be a Chriſtian *d*, be a means alſo, to bring a revolted Chriſtian to be a right Chriſtian.

t 1 Tim. 1. 19, 20.

u 1 Pet. 2. 15.

a Tit. 1. 1.
b Tit. 2. 12.

c Eph. 4. 21 22, 23, 24.

d 1 Pet. 2. 12. & 3. 1.

And to thoſe who are ſo revolted I am next to ſpeak; which

which I confeſſe is a very heavy taſk, not only becauſe their going back is ſo godleſſe, (for to be *without God, and without a teaching Prieſt and without Law*, go together e, and how farr they put away the two latter, wherein God is injoyed, their writings ſhew; I ſay therefore not onely becauſe their going back is ſo godleſſe, and thereupon, ſo grievous to think and ſpeak of) but alſo becauſe their return (I meane of the chiefeſt of them) is ſo hopeleſſe and the more hopeleſſe becauſe their hearts are ſo high; In theſe dayes they that have got a new opinion, are like prodigals that have newly got their portion, they go into a far country from their fathers houſe, and when they have done that, think none in a more noble condition then themſelves; But becauſe all are not gone alike, and that God who hath perſwaded *Japheth to dwell in the tents of Shem*, f, can perſwade thoſe that be gon furtheſt, yet to *goe their way forth by the footſteps of the flock and againe to feed beſide the ſhepheards tents* g. That is, to walk as they were wont, with the true ſheep after the true ſhepheards; I ſhall therefore offer ſuch aſſiſtance as I can give (and which the Lord can make to take) by opening the cauſes of declining, and adjoyning the remedies.

e 2 *chron.* 15 3.

f *Gen.* 9. 27

g *Cant.* 1. 8.

The cauſes are either within or without.

1. *Within* I And the great cauſe and ſum of cauſes within is the corruption of nature. If the prince of this World adventured on our Saviour himſelfe in whom hee *fonnd nothing* h, no marvel if hee preſume hee ſhall be ſucceſſefull with us in whom hee findes ſo much, I meane ſo much of that pravity which makes ſo much for his purpoſe.

h *Joh.* 14. 30

In particular, there is within us.

1. *An unbelieving heart* i, the very character whereof

i *Heb.* 3. 12. 1.

is

is, that it *departs from the living God* i; theſe are the dayes wherein Chriſtians do not only profeſſe that they can live *without*, but pretend to be *above* ordinances; which is an height ſo ſtrange, that we may be aſtonied at it; ſo ſhameful, that we may bluſh and be confounded at it; ſo dangerous, that we may feare and tremble at it. What? *Above that*, which Chriſt himſelfe hath ordained them to be *under*, and that to the end of the world *k*, as his way to *their* happineſs! would they ever do this, if they did believe, either the promiſe of life made to hearing *l*, or the threatning of unavoidable deſtruction denounced againſt deſpiſing *m*? But when men be of this minde, that no good or comfort is to be had in *ordinance-communion*, (perhaps becauſe themſelves have wanted it, for that they did not rightly, humbly and patiently ſeek it) no marvel if there be *ordinance-deſertion*; when men change faith into fancy, no mervail if they change Religion into frenſy 2 *Tim.* 3.9.

i *Heb.* 3.12.

k *Mat.* 28. 19,20.

l *Iſa.* 55.3.

m *Heb.* 2.3.

2. *An unſtable heart, led away with diverſe luſts* n, that is, light deſires; inconſtant and alternant motions; longing after every thing and pleaſed with nothing long. How many be there, whoſe light is weak, but luſts, affections, cupidities, ſtrong? No marvail if with ſuch a new man and a new matter, like new wine, work mightily; and if ſuch Athenian eares be quickly turned *from the Truth to Fables* 2 Tim. 4.3,4.

n 2 *Tim.* 2. 3.6. 2 *Pet.* 3.16.

3. *A carnal heart* a, wherein there is a great deſire to hear Miniſters of parts, for their *Parts*; not but that parts are to be regarded for their good uſe, and becauſe by greater and quicker abilities, Gods Word is opened more clearly to the underſtanding, or preſt more powerfully upon the conſcience; thus to love *parts*, that is, *for the Word* and the good ſervice they do in the things of God, is very good; but on the o-

a 1 *Cor.* 3.3.

ther ſide, to love *the Word for the good Parts*; that, in regard of the Chriſtian that is ſo taken & miſtaken, is a dangerous thing, and in regard of the Word of God, a diſhonourable thing. To have the faith of our Lord Jeſus Chriſt with reſpect of Parts, is much alike as to have it with reſpect of perſons *b*, ſuch are eaſily waſted thether where there is more of the parts, though leſſe of the Word and truth of God, for it is for the great Parts of men that they go, rather than the good Word of God. This is it that undoes great Cities, that people flock to publick Ordinances, as it were in way of recreation, as if *Paul*, and *Apollo*, and *Cephas*, that is, various Miniſters of different gifts, were ſent by Jeſus Chriſt to pleaſe mens ſeveral humours, and that they may run from one to another for their better content; and not (as the truth is) to deliver unto them from God, a Law of faith and life, which they ought to hear with a *trembling ſpirit* c, as that whereby they are to be guided here, and accordingly to be judged at that laſt and great day *1 Theſ.* 4.1,2. *Mark* 16.16. *John* 12.49.

b *Jam.* 2.1.

c *Iſa.* 66.2.

4. *A careleſſe heart*; taking the Doctrines of good Miniſters on their *words*, without obſerving their *grounds*, and examining (as the noble Bereans did) thoſe Scriptures whereupon they did build the doctrines delivered to their hearers. Hence it comes to paſſe, that though the Word be delivered to them, yet that and their hearts are not *delivered to it* d, but to the Miniſter that is the deliverer of it; upon this followeth that which is worſe; to wit, that when other Teachers ſtep in (eſpecially if they make ſhew of much holineſſe) and deliver contrary things to thoſe they heard before, they take thoſe alſo upon their words that deliver them, and let go the former truths,

d *Rom.* 6.17

truths, ſell theſe, and buy thoſe; no wonder, for we may ſay one mans word is as good as anothers; to wit, if the Word delivered, be taken on the bear warrant of the one and the other.

5. *A proud heart and a fooliſhe*: Hence the Jewes formerly ſought life in a way of legal righteouſneſſe; to wit, for want of knowledge *f*, and becauſe they were fooles as to ſuffer themſelves to be bewitched; and withall for want of humility, and becauſe they *would not ſubmit themſelves unto the righteouſneſſe of God* g. Papiſts ſince have troad in their ſteps (no mervail, for proud man would fain be his own Saviour) and the Quakers go far this way; for howſoever they ſeem enemies to that pride (which we all condemn) by ſome outward and bodily neglects (wherein the Papiſts go beyond them) yet they and the Papiſts both, diſcover and diſplay a far more dangerous pride, in lifting up as they do, an inward light, and their inherent pretended perfections; yea in all Sects and deviding parties, height of Spirit hath a great part *h* *Gal.*6.12.13. *John* 3.9.

c 1 Tim.6. 3,4. Gal.3.1. f Rom.10.2. g Rom.10.3 h Gal.4.17.

Theſe are the cauſes within, unto which may be added, Secondly, cauſes and occaſions *without*; namely theſe,

1. *Chriſtians forſaking their fellow Chriſtians*: Apoſtacy in Religion begins or at leaſt begins to be ſetled and to ſhew itſelfe in ſeparation and breach of communion *i*, when the Apoſtle ſaith, *Let us hold faſt the profeſſion of our faith*; he ſaith ſoon after, *Not forſaking the aſſembling of our ſelves together, but exhorting one another* a, for good Chriſtians by mutual exhortations and communications, are not only a comfort, but a guard one to another *b*. It is obſerved that they that Quakers prevail with, are either

i 2 Tim.4. 10. a Heb.10. 23.24,25. b Mat.3.16

ignorant perſons and *raw profeſſors*, or *meer Notionaliſts*, full of brave words, but that have little of the power of godlineſſe; or elſe men *of ſeparating ſpirits.*

Hear what he ſaith, that was for a time, and in a great part, one of them: *I doe not hear*, (ſaith he) *nor know any that have been well grown and experienced Chriſtians, maintaining a cloſe communion together, according to the exemplary waies of Chriſt and his Apoſtles, that are thus overcome and betrayed by the ſubtil Wiles of the Devil* c.

c The worlds wonder or the Quakers blazing Star p 33,34.

2. *Their forſaking the Miniſtry*: Sheep without a ſhepheard are eaſily made a prey to the Woolf, as *Joaſh* was, when *Jehojada* was dead *d*, and the Galatians in *Pauls* abſence *e*. Let Chriſtians that have departed from their firſt principles, cõmune with their own hearts, and enquire whether they ſtaid ſo long with their firſt Paſtors, as ſeriouſly to ſeek from them a reſolution of their doubts, and to ſee whether all reaſons of running away, might not have been anſwered: But no marvail if they go out of the way by thoſe that are unfaithful, that never enquire the way of thoſe that are faithful; yea, that forſake their proper guides *f*. What would the Deputy have done when *Elimas* the Sorcerer ſought to bewitch him, if *Paul* had not ſtood by & come in with his charmes *g*? Obſerve therefore that the firſt work of Seducers (that they may prevent all preventions of prevailing) is, to make their new Diſciples abhor their old Teachers; juſt as good-fellowes handle the Prodigal; that is, ſo as to make him deteſt his Fathers houſe, that they may make a prey of him; yea, they do ſo new mould their ſpirits, as that they make them open their mouths in out-cries and curſes againſt thoſe now for whom (to ſpeak in *Pauls* language *h*) *they would*

d *Chron.* 24. 7.
e *Gal.* 1. 6.
f *Heb.* 13. 17.
g *Acts* 13. 8, 9, 10.
h *Gal* 4. 15

would once *have pluckt out their eyes*; thus as ſomtimes *Achitophel* counſelled *Abſolam*, to go into his Fathers Concubines in the ſight of all Iſrael, to make the difference between him and his Father irreconcilable, by that odious act *i*, and thereby to ſecure himſelf: So do Seducers teach their followers a miniſter-reproaching-language and uſage, that ſo they and their former (yea, and all ſound) Teachers, may be at an everlaſting difference, and by that means *their* hold may be the more firme *Gal.*4.7. *Joh.*9.24.

i 2*Sam.*16. 21.

3. *Their forſaking* (at length) *the ordinance of God*, and the outward exerciſe of religion both in the publick congregation and in their own Families. Now when Chriſtians leave the *Word*, which is the *builder up of Saints* Acts 20.32, and the *Sacraments* that are their *Confirming Seals*. Rom.4.11. And *Sabbaths* that are the *cement of Religion* k. And that Prayer that is the *Chriſtians keeper Jude v.*20,21. (ſweeping the houſe for the Devil by ſweeping out holy exerciſes, *Luke* 11. 25.) no marvell if they be *ruinous, unſtable, ſhattered*, and even loſt *creatures*.

k *Pſa.* 122. 1,2,3,4. *Iſa.*56.6. They that joyn themſelves to the Lord & to his ſervants keep the Sabboath.

To adde a little more, now I am engaged in this argument: The precedent diſtempers partly ariſe from, and partly are fomented by ſuch furtherances thereof as I ſhall now ſubjoyne;

To wit,

1. *Satan himſelfe*; who is as a *Murtherer*, ſo a *Lyar* from the begining *l*, that is, not only a teller of Lies and a maker and moulder of untruthes, but alſo a maker of lyars, and an inſtiller and promoter of all thoſe falſhoods that are in deceived and deceiving men, *m*, If there be a man appointed of God to be deceived to his deſtruction, 'Ile perſwade him, (Saies that Murtherer) If he be aſked where withall? Il'e be a lying Spirit (ſaith that liar) Many talk much of *Spirit* but Chri-

l *Joh* 8.44. 2 *Cor.*11.3.

m 1 *Kings* 22.21,22.

a 2 *Theſ.* 2, 2,3. Chriſtians muſt not be *ſoon ſhaken in mind* a, by ſuch Suggeſtions nor ſuffer men to impoſe upon them by the name of Spirit, for perhaps, it may be the ſpirit of *Ahabs* prophets.

There is a ſaying cited out of Luther, that will give every man reaſon to raiſe a ſuſpicion upon the pretenſions of extraordinary revelation, it is this; *Verily God muſt bee inceſſantly implored with feare and humility, otherwiſe truly it may ſoone come to paſſe that the Devil will preſent before our eyes ſuch a fantaſm that we ſhould ſwear it were the true holy Ghoſt it ſelfe, as not onely thoſe ancient Hereticks, but in our time alſo examples which have been, and are ſtill great and dreadfull, doe forwarne.*

See the Book called *A Faithful diſcovery of a treacherous deſign* p.18,19.

2. Seducing *Teachers, Satans Angels,* b who transforme themſelves into the apoſtles of Chriſt, and talk (as Apoſtles might of immediate inſpiration; & an infallible ſpirit, who come with new and ſeemingly heavenly lights, and no marvel, for Satan himſelfe that is the deformed prince of darkneſs, is transformed into an Angell of light *who uſe good words and fair ſpeeches to deceive the hearts of the ſimple* c, yea they would deceive (if it were poſſible) the very elect *d*.

1 2 *Cor.* 11. 13.

c *Rom.* 16. 18.

d *Mat.* 24. 24.

3. *Evil Neighbours, Satans Agents,* as Solomons wives *Nehem.* 13. 26. And the Arians-wives of Emperiours; for very oft in the wife (as of old) begins the fall; this is true alſo in regard of other infectious company, as in the colloguing Princes of *Judah* that infected *Joaſh* after the death of *Jehoſada.* 2 Chron. 24. 17.

Oſiander Hiſt. Eccleſ. Epit. Cent. 4. *ch.* 43. lib. 2. & lib. 3 *ch.* 51.

4. *The Diſtemper and Apoſtacy of the times, Satans great advantage,* d corrupted times are like the infected ayre cauſing a catholike contagion. This is the time wherein old truth (by the knowledge whereof many are now in heaven 1 T*im.* 2.4.) are grown to be out of date, Nor is it ſuch an honour (as of old) to reverence

d *Mat.* 24. 12.

verence ordinances, but if you walk above them and look upon them as low forms, then you are (with too many) in the higheſt form. The devil formes a great tentation out of ſuch eſtimation.

The Liberty of the times, Satans engine. I meane (as men make uſe of it) it is made great uſe of by Satan for the carrying on of his deſignes, I deny not but it is a mercy which we are greatly to thank God for to have a free liberty to do his will, but liberty of ſuch a latitude as to walk right or wrong in matters of religion without the leaſt feare in any caſe, either of Church or ſtate-cenſure fals into Satans hands as a fit engine, both for the oppoſing conculcating of ſaving truthes, & the ſpreading and cheriſhing of damnable *e* errors, for that old ſerpent knowes, that if he can but obtaine that men may doe *what they themſelves will* (natural men and hypocrites, which are far the greateſt company, being of his minde and *led after his will* f,) he can eaſily bring them to do *what he himſelf will:* There are two reſtraints from evil; *government and grace*: The former is like hedges and walls to creatures that are wilde: The other is like the gentleneſs and orderlineſs of creatures when they are tamed *g*; becauſe ſo few partake in the latter, there is a great deal the more need of the former *h*.

e 2 Pet. 2. 2

f 2 Tim. 2. 26. John 8. 44.

g Iſa. 11. 6.

h Pſal. 32. 9.

6. *Corrupt and corrupting Books, Satans Library*; which yet are not chained and fixed, but flying Books, purpoſely made little, that they may be made nimble, and paſſe with more ſpeed, and at an eaſy rate, to infect the Nation; may we not fear a flying roule will go forth over the face of this *God-neglecting* Nation, becauſe the wings of ſuch Books are not clipt *Zech.* 5. 2, 3.

Having been large in the *cauſes* of declining, I ſhall contract

contract the *remedies*, the rather becauſe the diſcovery of the cauſes, is it ſelf a remedy; yet for the greater confirmation of thoſe that ſtand, eſtabliſhment of thoſe that ſtagger, and the better raiſing up of thoſe that are fallen down, I ſhall adde theſe enſuing helps.

1. *Study the Word of God:* There be two Rules and Centers to combine and knit up men in a right way. The firſt, is the Rule and Law of reaſon, that conjoynes men in Civil things and waies of humane wiſdome. *Gamaliel* was more rational than the reſt of his Society; and to him the whole company agreed, in him the whole Council was concentred *a*. *The ſecond* is the Rule of Scripture, that unites men in the things of God, walking by the ſame Rule and minding the ſame things go together *b*. By the recited Word and will of God, we finde in Scripture a concurrent and unanimous determination of a great Controverſy *c*, wherein alſo the Churches of God did with great conſent and content, ſtand reſolved and rejoyce, whatever others think, yet we may ſay as *Luther* doth *d*, *If our Doctrine be in any danger, it comes of this evil; to wit, the loathing and neglecting of the Word.*

a *Act.* 5.40

b *Phil.* 3. 16.

c *Act.* 15. 14, 15, 16, 17, &c. 28. 31. & 16. 4, 5.

d In his Preface before his Lectures on the *Pſalms* of Degrees.

For further help from the Word, have recourſe to the Miniſters of the Word, for unity in Gods way, is the work of the Miniſtry. The Prophet *Elijah* was the great Reducer of the revolted people of God in the old Teſtament *e*. And *John Baptiſt* (that other *Elijah*) was the great turning inſtrument in the new Teſtament, to bring in and faſten the *Fathers to the Children, the Children to the Fathers, and the diſobedient to the wiſdome of the juſt* Luke 1.17. Seducing Teachers are Removers *Gal.*1.6,7. but faithful Miniſters are the returners of thoſe that wander *f*, and confirmers

e 1 *Kings* 18,38,38.

f 1 *Pet.*2. 25.

firmers of thoſe that are weak, *Acts* 14.22. yet not excluding Magiſtrates, who (being pious) are in their way, eminent Reducers into Gods way; as we ſee in *Jehoſaphat* that *dwelt at* Jeruſalem, *but went out through the people from Berſheba to mount Ephraim and brought them back to the Lord God of their Fathers.* 2 Chron.19.4.

2. *Reverence the Lords Day* and all thoſe holy Ordinances, which God hath appointed to be then (eſpecially) exerciſed. It is obſerved that the meeting of the Jewes together in the ſolomn Feaſts, was a great means of uniting them in the knowledge of the God of Iſrael, which was then more aboundantly taught *g*, and in the true worſhip of God, wherein (then) they were more aboundantly employed. *Calvin*

3. *Keep cloſe to good Chriſtians*, whoſe character it is to meet together to ſpeak to one another, *Mal.*3. 16. and ſo to confirme one another 1 *Theſ.* 5.14. If any be unruly, they warn him; if feeble-minded, they comfort him; *if weake, they ſupport him*; and if any of the company do erre from the truth, one or other, if he doth not forſake the Society, will ſet upon him and ſeek to *turn him from the error of his way*, Jam.5.19,20. It is very obſervable that when *Peter* was among right Chriſtians at *Antioch*, he was right himſelf; but when other company came in that were feirce enemies to Chriſtian Liberty, both he (though an Apoſtle) and by his example, divers others, yea, and *Barnabas*, left their upright walking, *Gal.*2.12,13,14.

g *Chron.* 30. *Nehem.*8.2. 4. *Pſal.*122. 1,2,3,4.

Now its true that all Sects have their Societies, and they may ſay they keep to thoſe of their owne but its one thing to love & keep company with Chriſtians upon the *account of Regeneration* & union to the

Head (which ſhould be the great reaſon of our love *h*, and aſſociating our ſelves with them *i*) and another to walk with a deviding party *in a way of Faction*, and becauſe they and we are of one opinion, leaving the company of thoſe in whom there is the ſame gracious work, becauſe there is not the ſame particular way. From this irregularity, it ariſeth that people wander in un-approved wayes without any returne, to wit, becauſe they keep company and correſpondence with thoſe only that are of their own minde, and by whom therefore they are confirmed, but have no intimate and communicative ſociety with others that are of other principles, by whom they might be reſolv'd, inform'd, and (through grace) rectifi'd and reduc'd.

h1 *John* 5.1. *Pſal.* 119. 63.

4. *Fear and forbear the Society of Seduced and Seducing Perſons*; in regard of whom the rule is to *turn away* a, *to avoid them* b, *not to go forth* at their call and inſtance *c*: Two great evils accompany the accompanying of ſuch; for either 1. They will be corrupters of thee, *Rom.* 16.18. 2 *Tim.* 3.6,7. Or 2. Thou ſhalt be a countenancer of them, whereunto that of the Apoſtle relateth 2. Epiſtle of *John* 10.11. If there come any to you and bring not this Doctrine, receive him not into your houſe, neither bid him God ſpeed, for him that bids him God ſpeed is partaker of his evil deeds.

a *Tim.* 3.5, 6.
b *Rom.* 16. 17.
c *Mat.* 24. 26.

5. *Conſider into what extremities they that once looſe their footing, do at laſt fall*: Unthrifts that ſell all their Wood from off their Land to maintain vicious courſes, will ſell their Land ſhortly; ſo they that eaſily part with ſome part of that Religion which the Scripture hath eſtabliſht, are like enough (if they be followed cloſe) to fall off from the reſt. O what

a long journey have divers Chriſtians taken from their Fathers houſe! who (I believe) never thought of their going ſo far at their firſt ſetting out. Some colour there is for Separation; but then the Separatiſt turns Anabaptiſt; ſome colour alſo there may be for that (and but a colour) but then the Anabaptiſt turns Quaker; and is there any colour for that? for leaving Chriſts colours *d*? O remember the Rule, Buy the truth and ſell it not *e*: Part not with any truth, leaſt you part with all; like Chriſtians that pick and chooſe ſome godly Miniſters at firſt, but contemne others, and ſhortly after ſhake off all.

d 2 *Pet.* 3. 17. *e Prov.* 23. 23.

I ſhall here minde you of a double extremity into which they that are called Quakers are fallen, and ſo haſten to a concluſion.

1. *Conſider how near they come to Popery*, though hoodwincked (its like) and toled into it by a Jeſuiticall ſpirit, which alſo (as this Pamphlet may prove) hath much invaded their writings. Their ſymbolizing and agreeing with Papiſts, is ſufficiently diſcovered by others, in the particulars; as the contempt of Scripture; pleading for the ſufficiency of the common light, or the light of Nature, that is in all men generally; leaving their callings as Monks and Hermites do, and ſhaking off thoſe to whom they have relation, to ſhift for themſelves; in their pretending to perfection, as if they were without ſin, and to a fulfilling of all Gods commandements, eſpecially in reſting as they do upon an inherent righteouſneſſe, and inſiſting ſtill upon things legall rather than Evangelicall.

Mr. *Pyn* Mr. *Baxter* *Quak. Catech.* p 27.

It is obſervable (as they ſay that have converſed much with them) *That there is no mention made in any of their Papers we have yet ſeen, of eternal ſalvation from the*

Faithful diſcovery of a treacherous deſign, p 12.

The Oath of George Cowliſhaw of the City of Briſtol Ironmonger taken Jan. 22. 1654.

wrath to come, or condemnation of hell by any atonement, price, purchaſe, blood-ſacrifice of our mediator without us, but of eternal ſalvation from the dominion of ſin by Jeſus Chriſt, who is eternal life in us.

Of this I need to ſay the leſſe, to thoſe to whom I write, who are by Oath informed of the actings and acceptings of divers perſons in Popiſh Orders, into this deſign, and among this miſerable, miſled company.

Worlds wonder. P. 40.

Its true (as one ſayes) *that Satan transformes himſelf, and theſe men cry out againſt Antichriſt, but what matter is it if a man call himſelf Knave? its no ſlander: So for Satan to cry out againſt himſelf, is but a ſmall game for him to play in compariſon of ſome other.*

2. *Conſider further how near they come to Atheiſme*; for what is it leſſe than an approach to Atheiſme, not only to forſake, but alſo to be bitterly diſaffected to the Servants and Ordinances of Jeſus Chriſt? For the manifeſtation whereof, I ſhall yet again make uſe of his teſtimony, who being himſelf far gone in the Quakers woful wayes, in the Northern parts, hath more fully than any other that I have read (and that in thankfulneſſe to God for his deliverance from them) made a diſcovery of them.

They who deſire to be acquainted with the myſteries of this way, may be ſatisfied in reading that Book.

Firſt then, he demonſtrates theſe men to be led by a ſpirit of Antichriſt, from that ſpirit of enmity, bitterneſſe and prejudice, which is conceived and brought forth in their hearts towards ſuch of the ſervants of God, as walke moſt ſtrictly and orderly in communion together; and eſpecially ſuch as are the Pillars of the truth in the Churches of Chriſt. *This I know to be true* (ſaith he) *by what I obſerved in my own experience, when I was under thoſe Sataniſh-angelical-metamorphoſings; beſide that, I have heard them*

ſay

ſay ſeveral times, their hearts were not drawn out towards the creatures of the world, that they were more tenderly affected towards ſuch who were meerly Atheiſtical and prophane creatures, then towards ſuch and ſuch Societies, Profeſſions, Profeſſors; to wit, precious, honeſt-hearted men, againſt whom they raile in their Letters to them and yet pretend love. *worlds wond q 17.*

Secondly, for the Ordinances of God. *It muſt needs be (ſaith he) the power of Antichriſt working through deceipt, that robbeth the ſoul of all thoſe former wayes and means wherein the Lord did work faith, knowledge and enjoyments in the hearts of his children,* &c. See the ſame Book, p 16,17.

I have heard them complain exceedingly that they were not wholly taken off ſuch things, but they did finde their hearts hanging upon old deſpenſations, wayes, diſcoveries; all theſe things they ſay muſt be burnt up in them and deſtroyed, and becauſe there is ſo much of them remaining, therefore they be under ſuch agonies. They eſteem alſo that the more the heart is brought off from the meditation and conſideration of Gods former dealing, and the more negligent it is become in reading, hearing, praying, or any ſuch heavenly (and their own once) exerciſe, the more pure and perfect it is become, and if they could altogether ceaſe from them, it would be well with them. They think all acted formerly was the power of the firſt Adam; *and therefore being not of Chriſt it ought to be denyed, and thrown away as an abominable thing.*

Theſe things and much more you may finde in that Book called, *The Worlds wonder*, or *the Quakers blazing Star*, by *Edmund Skip*, Preacher of the Goſpel to the People at *Bodenham* in *Herefordſhire*.

Now can you whom God hath kept from theſe horrible heights hear theſe things, and not exceedingly bleſſe God, by whoſe alone power you have

been preſerved? Or, can you that are fallen off throrow your own inconſtancy, facility and ſecurity, read theſe things and not tremble to think what the end will be of ſo dolefull and dangerous a backſliding? O think with your ſelves (each of you) if I that have been guilty of ſo ſad a departing were now a dying. Could I ſay with a good and grounded Conſcience and confidence, *Come Lord Jeſus, come quickly? Into thy hands, I commend my ſoule, a ſoule that loves thy Word, thy Sacraments, thy Sabboths, thy Miniſters, thy Saints, far leſſe then it was wont to doe? Will not ſuch things bring thy hoare head with ſorrow to the grave?* If ever the Lord be ſo mercifull as to return ſuch (as if they belong to him he will:) O with what weeping and heart-ſmart will they come to ſeek the Lord their God *a*? And if God do not this, what will become
a Jer. 50. 4. of their poor ſeduced ſoules? Leave this God once, leave this God *ſtill*, (whom if you do enjoy, you muſt enjoy in Ordinances, *Job.22.21,22. Pſal.65.4.*) and aſſure your ſelves you ſhall never meet with ſuch a God again. The Lord make you to know it, and thereupon make all to know that he hath *turned your heart back again.* 1 Kings 18.37.

And this *prayer* is (after I have been ſo long in this fifth conſideration)

6. The laſt meanes I ſhall propound and way of revocation of revolted Chriſtians. O that they would come again to prayer and faſting! that would caſt out all evils and Devils, *Mark* 9.29.

In concluſion, I ſhall advertiſe the Reader, that whereas I write more roundly in this Rejoynder, than I uſe to do, and than I have ever done, (and wherein, if in any thing, I have exceeded in the judgment of wiſe and godly men, I am ready to be reproved)

that

that manner of writting I have been drawn into, not only becauſe the things are ſo groſſe which this Opponent holds, and the ſpirit ſo inſulting with which he holds them forth (a temptation which I have endeavoured to reſiſt) but more particularly for theſe reaſons,

1. Becauſe the Apoſtle directs in ſome caſes * to cutting rebukes, *Tit.*1.13. which I write with fear, leaſt I ſhould take my ſelf, or incourage any other to take a liberty to walk in ſuch a way, unleſſe with a deſire to cure thoſe that are corrupt; or to deter others that are ſuch; or to confirm thoſe the better that are not ſuch, *&c.* Yet (ſure) all men are not to be dealt with alike, *Jude v.*22.23. and with theſe men both wayes are tryed. I wiſh one or other may doe them good.

* *Neque enim ſic cum protervis at, indomitis agendum ut cum manſuetis docilibus Calv. in loc.*

2. Becauſe I doubt not but zeale and reſolution is required in pleading for the cauſe of God and againſt the irreligious and injurious uſage of his word and ſervants, eſpeciall when it's covered with ſhews of reaſon and religion.

3. Becauſe it is not reaſonable that by a cold diſcourſe there ſhould be any ſuſpicion that our conſciences accuſe us as this adverſary doth; or that we doubt of the regularity and righteouſneſſe of our calling and carriage, which are here ſo much inveighed againſt: which is the more conſiderable, becauſe ſuch men as he who hath ſet himſelf a work in this Book, are apt to interpret a milde way of Refutation, a ſecret conviction and vertuall conceſſion, that the cauſe is ſuch, that we dare not boldly and ſtrenuouſly give witneſſe to it.

That

4. That Chriſtians that feare God may not be abuſed and deluded into doubts by the lofty and Thraſonicall Language of this, or any vaunting oppoſite: nor be induced to think by a remiſſe reply that there is ſomething of truth and honeſty in that cauſe of his which is carryed all along with ſo tranſcendent a confidence.

5. Nor is this done without ſome reſpect to *Solomon*'s counſell *Prov.*26.5. that one, that is of ſo great a ſpirit as this writer is (and yet in no wiſer a way) may not be altogether ſo high as otherwiſe he might be in his owne conceipt, or (if he will needs be ſo, yet) that it may be in his owne conceipt *only*.

I ſhould not have been thus long, but that I account the anſwering of one that declaimes (or exclaimes rather their diſputes far leſs conſiderable than the communicating of ſomething upon this occaſion, (which) (as God hath enabled) I have endeavoured to doe) for the information and conformation of humble, ſincere, and ordinance obſerving Chriſtians.

The Lord give a bleſſing to what I have written, that it may be to thoſe that are firme in their reſolutions for God (as *Joſua's* ſtone ſometimes was *chap.* 24.26,27.) *a ſealing-ſtone*: to thoſe that are doubtfull a *Touchſtone*, yeelding ſome aſſiſtance for a right diſcovery; to thoſe that are fallen away a *Load-ſtone*, to draw their hearts (if God ſay ſo too) back againe: (1 *Kings.*18.37.) and to none a *Milſtone*, by rejecting that in ſcorne which is offered unto them in love, and with a ſincere aime at their ſpiritual and everlaſting good.

This

This ſhall ſtill be the prayer of him whoſe reall deſires are to be.

Your ſervant in his utmoſt

May. 21. 1656. *capacity for the ſafety of your Soules,*

WILLIAM THOMAS.

Jer. 3. 22. Return ye backſliding children, and I will heale your backſliding.

Can any heart be ſo hard as not to Anſwer.

Behold we come unto thee for thou art the Lord our God?

I will go and return to my firſt husband, for it was better with me than then now, *Hoſ.* 2. 7.

To the Reader.

Reader,

BE pleaſed to underſtand that ſince the writing of this Epiſtle, I find that there is a ſober anſwer made to the angry Epiſtle of T. S. by my Reverend Bretheren the Miniſters of Redding, which I doubt not will give very good ſatisfaction to the underſtanding and indifferent Reader; yet I ſhall not deſiſt from publiſhing my ſelfe what I intended before, but ſhall goe on in my purpoſe, both becauſe the Booke (the Epiſtle wherefore they have anſwered) is directed to my ſelfe by name, and becauſe God hath in mercy ſo directed mine and my Bretherens meditations, that we ſhall walk in ſomething a different way in one and the ſame worke, and yet not onely without difference and diſagreement, but I hope with a more full and cumulative aſſiſtance, to ſuch ſelfe-knowing and ſincere Chriſtians, as ſee they need, and deſire to profit by our labours, which we pray God to bleſſe unto them for their greateſt good.

I ſhall further advertiſe the Reader of two things.

1. That my purpoſe at firſt was to anſwer at once the whole Booke of T. S. And in order thereunto I framed the precedent Epiſtle which reflects more properly upon all of it then upon a part. But in regard of my many occaſions and inability of body for ſtudy, it will require ſome longer

time to goe through the whole; & yet I am ſo importunately cal'd upon by divers godly Perſons, to whoſe ſpirits that booke is extreamly diſpleaſing, that I cannot deferre the doing of ſomething for ſome preſent ſatisfaction. I have reſolved therefore for this time (eſpecially conſidering that the pleading of my own perſonall cauſe is of no concernment in regard of the general intereſt of the Miniſtry) to apply my ſelfe to his Epiſtle onely, but with a purpoſe (God aſſiſting) to adjoyne my anſwer to the reſidue of the Booke, which I hope will be in a very ſhort time.

2. I deſire the Reader to obſerve that experience hath ſo much inform'd me of the little likelihood of prevailing with him that is become mine Adverſary (to whom my deſires have been to doe good) that I have reſolved, and formerly declared, that I would not have further to doe with him: and the truth is, that a ſpeciall end in this my anſwer, after my endeavour to cleare the truth and ſervants of God, is the informing and confirming of teachable Chriſtians. Thence it is that I am more large in the opening of ſeverall places of Scripture, and thereupon alſo I ſpeak (not in the ſecond, but) in the third Perſon to the Writter, and direct my diſcourſe to the reader, deſiring God that thoſe Providences that adde to the work of his Miniſters, may adde alſo to the ſpiritual welfare of his people.

W. T.

The Title of *Thomas Speeds* Book.

T.S. *Christs Innocency pleaded.*

W. T. *I shall only paraphrase and so passe his Title Page.*

Christs Innocency pleaded;] that is, the Quakers Innocency; for them (towards the close of his Epistle) he calls [the innocent] and pleads all he can (not for Christ but) for them. If he say he pleads for Christ in pleading for them, I shall return only this answer, that we very well know Christs innocency, but are far from knowing theirs. We see they do prove (by their illustrious Seducements) and have cause to fear that they will further prove (unlesse God restrain them, or (which we desire most) convert them) a most nocent and *spoyling* company. but men speaking perverse things, have ever presumed to shelter themselves under the name of Christ, and (that they might draw Disciples after them the better) to entitle him to their deceiving doctrines, *Matth.* 24. 23, 24. 2 *Cor.* 11. 13, 14.

[a] *Cant* 2. 15. *Col.* 2. 8.

T. S. *Againſt the cry of the Chief Prieſts.*

W. T. That is, againſt the preaching of the chief Miniſters of the Nation, whoſe duty it is to cry aloud againſt ſinne, *Iſa.* 51. 1. and whoſe ſcope and work it is, to plead the cauſe of Chriſt againſt erroneous and Antichriſtian men, *Tit.* 1. 9, 10, 11.

T. S. *By* Thomas Speed, *a Servant of that Jeſus Chriſt, who was at the requeſt of the bloody crew of Chief Prieſts and Teachers crucified at* Hieruſalem.

W. T. *A Servant* (as he ſaies himſelf) of Jeſus Chriſt and yet the ſervants of Jeſus Chriſt cannot be quiet for him; and it is of that *Jeſus Chriſt who was crucified at* Hieruſalem, and yet as if that crucifying were not enough, this cruel man makes him ſuffer ſtill in his faithful Miniſters, [b] by whom he neither was nor is crucified, but is *evidently ſet forth and even pictured* in the preaching of (and for) Chriſt crucified according to the doctrine of Scripture, *Gal* 3. 1.

b *Luk.* 10. 16

Now whether this profeſſing ſervant look to be ſaved by Jeſus Chriſt crucified [as on the Croſſe] dying for our ſinne and then riſing again for our juſtification; or [as in the heart] were worth the knowing. If he look to be ſaved by Chriſt [as] ſanctifying *within*, and not as ſuffering *without*, he will not be found a good ſervant, becauſe not of his Maſters minde.

T. S. Matth. 23. 27. *Woe unto you Scribes and Phariſes hypocrites:*

John 8. 39, 40. *If ye were* Abrahams *Children, ye would do the works of* Abraham, *but ye ſeek to kill me, &c.*

W. T. Whether theſe Scriptures, by which he intimates the Miniſters of *Engländ* to be Hypocrites and Murderers, yea Murderer of Jeſus Chriſt, be rightly applied, or wretchedly abuſed, let all indifferent readers judge.

T. S. *Seneca de vit. beat. Quæramus quid optimè factum ſit non quid uſitatiſſimum et quid nos in poſſeſſione felicitatis æternæ conſtituat, non quid vulgo, veritatis peſſimo interpreti probatum ſit.*

W. T. I ſhall return him the ſaying of another Phyloſopher, that was full as wiſe as *Seneca.*

Probabilia ſunt quæ probantur aut omnibus aut pluribus, aut certè ſapientibus

sapientibus, atque iis vel omnibus vel plurimes, vel iis quorum spectata est & perspecta sapientia, Aristot Top. Lib. 10. cap. 10.

On the contrary, he declares himself a Sophister and fallacious man, that regards not that Rule, but *ex propriis scientiæ sumptionibus non veris quod vult effecit.* ibid.

I proceed now to his Epistle.

A Defence of the Miniſters of the Nation, in Anſwer to an Epiſtle lately publiſhed by THOMAS SPEED.

The Inſcription of the Epiſtle.

[*To all the Publick Teachers in this Nation, who are by themſelves and the world, called Miniſters of the Goſpell.*]

BEfore I go further, I ſhall obſerve in anſwer to this Inſcription, theſe four things.

1. That this Author thinks it not enough (I know not whether he ſcorne or no) to lay hands on *Mordecai* alone, and to oppoſe himſelf againſt my poor ſelf, whom he might with more eaſe, and leſſe ſinne, have troden under foot; but his deſigne is to diſgrace the publick Teachers throughout the whol Nation, unto whom therefore he gives the odious name of Chief-Prieſts, (which they never owned, and by which never any Saint, that we read, or know of, called them) the better thereby to faſten upon them his monſtrous and fictitious accuſations.

2. That he that prefixed this Title cannot but know, that himſelf hath heard, not only the world, but many Saints alſo, call the Teachers of this Land by the name of Miniſters, unleſſe he be come to that paſſe to think that none are Saints but Quakers, and that he was none himſelf, till he was one of them.

3. That the people of this Nation, and he among the reſt, whether they and he hear, or whether they will forbear, ſhall know one day that there have been Prophets and Miniſters among them *Ezeck.* 2.5.

4 A fourth thing which I obſerve, and offer to the Reader to take notice of is this, that he that caſts all that dirt, that is in this foule Epiſtle upon publick Teachers, was lately a publick Teacher himſelf, though not by the world nor the Saints, called a Miniſter, as having not (for that his carriage

makes to appear) ſo much love to the Miniſtry, as to engage in it, nor ſo much fear of it as to forbear without a due Call, or a true heart to it, to be tampering about it: he gave a Say to that calling, and it might have been thought that he would have been a ſtar to have led others to Jeſus Chriſt, but he he is proved a Comet, and is now not only fallen to the earth, but (which I am ſorry to ſpeak, but this Book will ſpeak it) falls out upon heaven, which I cannot but preſent as a very conſiderable warning to all others that take the boldneſſe to be publick Teachers without any minde and meaning to be Miniſters of Chriſt in the way of Chriſt, leaſt God not only give them over to teach erroneous things (which they often do) but leave them at laſt to fall off from preaching themſelves without a calling, to be bitter enemies to thoſe that preach with a calling as this miſerable man declares himſelf to be; who notwithſtanding hath nothing to defend himſelf from the dint of his own ſword-like words, but only this, that he is no Miniſter, and making us none neither, the caſe is alike, and ſo all fals on himſelf in reference to the time wherein he was a publick Teacher, and no better (ſure) than other publick Teachers, whom in this Satyr he ſo much enveighs againſt.

The Epiſtle.

T. S. *Sirs, the night is far ſpent, the day is at hand, and bleſſed, yea, bleſſed from the Lord are all they who are found walking not as children of the night, but of the day. The hour is coming, and now is, that all coverings ſhall be removed and the vails pluckt from off all faces, and lamentation and woe will be to all them who are found covered, but not with the covering of my Spirit, ſaith the Lord God. Awake therefore O ye Shepherds, awake, awake, ſtand up, ſeriouſly conſider of and prove your coverings; make diligent inquiſition and ſearch whether ye are covered with power or profeſſion, with the ſubſtance or with the Forme &c.*

* *But why doth he not ſay what he may truly ſay of ſo many of us?*

You do all pretend your ſelves ſervants to the Son of God, and to be Miniſters by him called forth to preach the everlaſting Goſpel, from the bottome of my heart do I wiſh, that I were able truly to ſay of every individual of you, * *that you are found walking worthy of ſuch*

such a Master, and bringing forth fruit worthy of that high and holy calling, with which you pretend your selves called, I shall not undertake rashly to judge you, or accuse you unto the world; let your fruits demonstrate what Trees you are, and let your works judge you.]

W.T. The Ministers of this Nation are not unwilling to be awakened to the serious consideration of any thing wherein they are truly concerned, nor are we deaf at, but yet we wonder at those false witnesses that in these dayes rise up against us, and lay to our charge things that so many of us know not of, *Psal.* 35.11. Among whom the Author of this Epistle will needs appear to all the world, and that as an eminent undertaker; one would hardly think that one that is so much a Novice, should so far lift up himself (but that Novices will do so) as to sit in judgment upon, call to the Bar, indite and prepare for the highest condemnation, not only the publique Teachers of this Nation, (to all whom he writes) but (which he may do upon the same false account) of all the Reformed Churches, yea, of the Churches of Christ generally since the Apostles times, as if Christ had forsaken his Church for so many Ages, with which he hath promised to be present in the Ministry to the end of the world *a*; Strange it is that a man pretending to piety should put himself into such an office, if the adversaries of a right Religion, that say as the King of Syria, fight neither with small nor great, save only with those whom they call Ministers, seek for a Proctor to plead their cause throughly, may not they finde one here? unto whom it belongs seriously to consider (and I heartily wish he would think upon it before it be too late) how near he comes to that *Tertullus* that lov'd to call *Paul* a pestilent fellow, and how that will speed when he comes to be tried by that word, *he that despiseth you, despiseth me*; if such Scriptures be nothing to him, but he will needs think he doth God service, when he will cast all reproach upon his servants, therein lies his danger, which I speak the rather for their sakes, that are of the same way and spirit with him, who, if the Teachers of the Nation be found at the last day the Lords Ministers and Ambassadors (as the consciences of some of them cannot chuse but acknowledge they will, if the work of the Word be not clean blotted out of their hearts) then may they collect what

1 Tim. 3. 6.

a Math. 28. 19, 20.

a fearful reckoning there doth (without repentance) remain for them from those direfull things that befel the Ammonites state upon their base usage of *David*'s messengers *b*.

b 2 Sam. 10. 6. & 12. 31

Yet had the Ammonites a pretence for it, and made as if *David*'s servants had come to search the City, to spy it out & to overthrow it *c*, nor did *Tertullus* want a colour for that which he pretended as *Paul*'s black character; for he doth not say of *Paul*, he is reported to be, but we have *found him* to be a pestilent fellow; just as this man saies, let your fruits demonstrate what Trees you are; let your works judge you, and so *Tertullus*; this *Paul* is a pestilent fellow, let his works judge him, for he is a mover of sedition among all the Jewes throughout the world: Here is a great proof, if *Tertullus* had not been a great lyar.

c 2 Sam 10. 3

Howbeit I do not deny but that if he speak of particular men, there may be divers or many among the publick Teachers of this Nation justly blamed, (though few in that height in which he sets them forth) whom neither my self nor any godly Minister will plead for, but mourn for; but what is this to [all] the publick Teachers of this Nation? Yea, how is this to any purpose at all? Since there was never any National Society of Ministers wherein there was not an observable corrupt company? If that be a sufficient reason to condemne the Ministery, because there is not a walking worthy of that calling in every individual Minister, then no society of men will be uncondemned, because unworthy persons are still mixed, and (ordinarily) the most.

T. S. [*You pretend the Scripture to be your rule; come therefore, let us plainly reason together, and see if your own rule will condemne you or absolve you.*]

W. T. We own the Scripture for a Rule though this Writer doth not; and are willing (as in duty we are bound) to be tryed by it; but while we acknowledge the Rule and the Law, we deny the Fact, and the things that are here alledged against us in that generallity wherein he alledgeth them: We say (as *Jeremy d*) its false: And as *Paul*, Neither he nor his Partners can prove the things whereof they accuse us *e*.

d Jer. 37. 14.

e Acts 24. 13.

T. S. [*The Spirit of the Lord by the mouth of the Prophet* Micah ch. 3. 11. *accounted it among the abominations of the Priests and*

and Prophets of those dayes, that they taught for hire and did divine for money; and as an aggravation of this their wickedness, he further testifies, that they even prepared war against him that refused to put into their mouths v. 5 *Let these Scriptures be your indictement before the Judge of all the Earth; And to the light of Jesus Christ in every one of your Consciences do I appeal, whither you are able to plead to it not guilty, and if guilty, how then can you escape the same sentence and condemnation that fell on those Priests and Prophets, who were found in the same transgressions.*]

W. T. To this I answer.

1. If the taking a maintenance for our Labour in Preaching be Preaching for hire, then we acknowledg we Preach for Hire: But that such a construction is a vain surmise, is evident by Scripture that saies, *The Labourer is worthy of his hire, Luke* 10.7. We professe we take that which Christ saith we are worthy to have; but if he understand by preaching for hire, that we exercise and order our preaching for the getting of money and maintenance, there are enough of us that (through Gods mercy) know that to be a meer slander, as the other also is, of preparing war for those that put not into our mouthes. If this man made conscience of applying Scripture, he would otherwise apply it, and use more caution, that there might be lesse calumny.

2. Nor are we afraid to hear of an appeal to our consciences: For though we do not know so little of our Rule, or of our selves as to pretend to perfection, (as Quakers do) but finde many things amisse, for which we humble our selves before the Lord, yet, in reference to those grosse things whereof he speaks, our hearts shall not reproach us so long as we live, *Job* 27.6.

3. We will not secure our selves only within this brazen wall of an accusing conscience, but freely offer our selves (in this and in the things following) to the tryal and testimony of the people of God among whom we have lived: Let them say whither they have found such evils in us as are objected against us, while we have walked in and out before them *f.* fAct. 24.20

4. We shall willingly and cheerfully joyn issue in refering our cause to the great God that knows perfectly our hearts and wayes, and before whom we doubt not to stand in the

judgment through Jesus Christ at the last and great day. If our sentence should come forth from Quakers we might very well and very much fear; but Lord, let our sentence come forth from thy presence *g*.

5. I wonder it should never come into the heart of this man that hath so many [*It's*] *If guilty*, *If so* &c. to think what if it be not so? What if they be not guilty? Shall not they that be wronged have reparations? Will God take it well to have his servants slandered, or shall they goe scot-free, that make it their trade to traduce them?

g Psa. 17.2.

T. *S.* [*Jesus Christ, the true and great Prophet of his people, denounceth the woe against the Teachers in his dayes, for that they did their works to be seen of men, standing praying in the Synagogues and the corners of the streets, as also because they loved the uppermost roomes at Feasts, and the chief seats in the Synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi; view your selves in this glasse also, and let the light of Christ in all your consciences judge whether these spots are not manifestly to be seen in your garments; and if so, who can absolve you from beeing sharers in their woe, who are found partakers with them in their evil works.*]

W. T. Let the Reader observe that Christ condemneth not 1. *Standing in prayer* (whereof there be divers examples in Scripture *Nehem.* 9.4,5,6. *Luke* 18.13. And whereof Christ himself saith, when you [*stand*] praying *Mark* 11.25.) 2. Nor *Praying in the corners of the streets*, (though this man of this company know we do not so) (for wisdome cries (and may to cry God) in such *chief places of concourse* Pro 1.20,21.) 3. Nor *taking the uppermost roomes and seats*, as if it were a sin to take them, for some body must needs have them. Nor 4. *greetings in the markets* and meetings (which humanity requires, and Scripture favours *h*) 5. Nor being *called Rabbi* * else tis like Christ would not have taken that name *John* 1.38. *Mark* 14.45. On the contrary, it is evident by the text, that the thing which our Saviour blames, is, praying in places where we may be seen [*to be seen*] as *Mat.* 6.1. *To be seen of men*, that is, in a vain glorious way; and the [*loving*] (for so he speaks) and [*willing*] and [*affecting*] of higher places and Titles. To what purpose then is this place brought, but only that this uncharitable

h Acts. 15. 23. *we find greeting in letters to be dispersed in every City* & Acts 21. 19. 1 Pet. 5.14.

* *Read more of this in M.* Bakers Quakers Catechisme. *p.* 17.

τῶν θελόντων.

uncharitable creature (who hath no knowledg of our hearts and ends) takes it for granted, that when we stand in a Pulpit for the peoples edification, we do it for our own praise; and that because we [*take*] therefore we [*love*] those a little higher places and titles which civil ty casts upon us. Mark 12. 38. *compared with* 1 Sam. 2.16. Gen.34.19 vide *Beram* in locum signficatur voluntas cum summa cupiditate conjuncta.

This is so senseless an allegation and imputation, that one would not take notice of it, but that the Quakers generally bring it, and Christians may understand the text better by giving some explanation of it.

T. S. [*The Scripture witnesseth that the sheep and the sheepheards of Jesus Christ were not of the world, because by him chosen out of the world, and therefore by the world were they hated, persecuted, imprisoned, stoned, beaten in their Synagogues, dragged before Rulers and Magistrates for his name sake, cast out as the sweepings and off-scouring of all things. Stand to the Bar, O you Shepheards before the righteous Judge that cannot be bribed, and in the presence of him that searcheth the heart and tryeth the reins of all men: Give true answer to what I shall demand of you. Are you by the world hated, or are you haters of others? Are you persecuted or Persecutors? Are you imprisoned for Truths sake, or are you imprisoners of others?* &c.]

W. T. To this I answer, 1. That we are hated and persecuted in the height (with *Ismael's* persecution* yea) and made the off scouring of all things in the Quakers Bookes, and in this of his more especially, and more studiously, more virulently and more generally than in many (or for ought I know in any) other. 2. He shall answer himself in the next Page but one of his Epistle; where he saith, that *the Bishops did in their dayes imprison, and evil intreat many of us.* Why doth he say, are you imprisoned, when he himself tells us we have been imprisoned? If he mean that we are not *now* imprisoned, neither were the Shepheards of Christ still imprisoned *Acts* 9 31. Besides this, how many were tossed and troubled in the High-commission-court, by wicked men in and about their own places? *Gal.4.29. with* Gen. 21.9.

T. S. [*We never read that* Paul *or any of the Ministers of Christ, in Scripture, did so much as claime a maintenance from those without, much lesse did they Commence suites at Law against the world or the Saints for the tenth of all their Labours. Are you the Messengers*

of Christ? And is the Scripture your rule? How is it then that you dare not engage to preach, having not first made firme Indentures * for your livelihood? Or why is it that you fill the Courts of Justice with your actions against those that refuse to pay you the tenth of all their encrease? Nay, by what rule do you exact it of those that never hear you, nor own you for their Pastors?]

* See this about Indentures anſwered in the 7. Article of his ſcoffing Charge.

W. T. We read that Paul ſaith and proves that he might claime of maintenance *of right*; if he forbore it *in fact* (for reaſons referring to thoſe times) doth that hinder the righteouſneſſe of the claim in theſe dayes, which was righteous in thoſe?

1 Cor. 9. Gal. 6. 6.

1. As for commencing Suits at Law, 1. I enquire what are Courts of Juſtice made for, if labouring men may not come thither to ſeek for their hire which is unjuſtly deteined from them? 2. Charity hath two eyes and eares, malignity but one; elſe could he not ſee or hear of ſo many Miniſters that never went to Law in all their lives, whereof (becauſe this man puts a force upon modeſty) I muſt affirme my ſelf to be one, who have continued in a place (but mean for maintenance) now theſe 39. years and never called any to any Court for Tithes or any thing elſe; yet others may take another courſe (or my ſelf if there be further occaſion) and patiently ſeek their right by Law, when they cannot have it otherwiſe, without any juſt blame. 3. Whereas he demands by what rule do you exact the tenth of thoſe that never hear you, nor own you for their Paſtors? I anſwer, 1. If Paſtors be faithful, by what rule do they diſown them and withdraw themſelves from them? Muſt a Miniſter that deſires and endeavours to do good, looſe and be deprived of the members of his Church and the maintenance of his place both at once? 2. I ſhall not deny but things may ſo ſtand, that a man living in one place may have reaſon to be an hearer in another, but I am ſure that he can have no reaſon to be unjuſt, that is, to withhold that maintenance which by law and right is due to, as being affixt unto, the place where he lives, though he be in ſome account of his own, an hearer elſe where; eſpecially conſidering that no humane law bindes him to pay where he is an hearer, but only in that place where he is an Inhabitant, ſo that what he lays out in one place he ſaves in another.

2. 3.

T. 8.

T. S. [*Moreover the Scripture manifestly declareth against all the works of the flesh, such as are drunkennesse, swearing, hypocrisie, coveteousnesse &c. and are your hands all clean from this filth? Are not a great part of you found wallowing in this common mire?*]

W. T. Our Saviour saith of his own company, *you are not all clean* John 13.11. And if there were one bad among so few, no marvail if there be many bad among so many, whom yet there is no purpose to defend, but a course taken to cast out.

T. S. [*And among those of you that have escaped that open pollution of drunkenes with wine, are you not yet intoxicated with wrath & rage against the innocent? Let me ask you further, (and let your anger be turned into a serious consideration of what I shall say) is there scarce a Prison this day in the Nation in which some servant of the living God or other is not prisoner to your insatiable fury? Doth not Jesus Christ as truly lye bound in many nasty holes and dungeons in* England *by your instigation and procurement, as he did by the procurement of* Saul *in* Damascus? *If any poor* Jeremiah *come from the Lord to bear testimony against all your abominations, is there wanting a lordly* Pashur *among you who (in case the Magistrate be so honest as to refuse) will not with his own hands put his feet in the stocks? Now then to your Rule &c.*]

W. T. 1. Here he makes many Questions wherein he must answer himself. I neither know nor believe any such thing as his interrogations import: In particular I doubt not but Ministers are as far from being *Pashurs* and putting mens feet in the stocks, as Quakers are from being *Jeremiahs* and that is far enough.

2. If unruly persons be imprisoned, do Ministers put them in prison or Magistrates? If Magistrates, have they not authority and order to do it from the civil Power? Why then doth he not blame and cry out upon the supreme Power, because it will not suffer the publick service of God to be every where disturbed by the sottish messages of deluded soules, tending to the hinderance of the delivery of Gods message and the abusing of his messengers? Must the blame be laid on Ministers because men and poor misled women suffer as malefactors, that is, for breach of civil Lawes, disturbers of the publick

peace and tumultuating in ſolemne religious meetings?

What followes after, is by others already anſwered *k*.

k *In a ſober Anſwer to this angry Epiſtle, p. 10, 11.*

T. S. [*As it was of old ſo it is now, there being no new thing under the Sun; the ſeed of the bond-woman perſecuteth the ſeed of free-woman; the forme fighteth againſt the power; and the letter againſt the life. The profeſſing religious Jewes cried out againſt the Apoſtles and Saints in thoſe daies, Help O Cæſar, help men of Iſrael, for there are a Sect of men called Chriſtians riſen up, who turne the world up ſide down; The late Biſhops, they cried out, Help O King againſt this factious generation of Puritans, who will not have us to raign over them; own us, and guard us with thy ſword, for if thou ſuffer us to fall, this will be the conſequence, no Biſhop, no King. Thoſe called Persbiters, they alſo invokated the Powers late in being, crying out, help O Parliament, helpe againſt theſe ſchimatical independents and Anabaptiſts, who begin to refuſe ſubjection to thoſe yoaks we would lay upon them, as we did to thoſe laid by the Biſhops upon our necks. But now ſo it is at this day, that all the Teachers of all ſects and factions (like as the Phariſes and Sadduces againſt Chriſt) do with one lip cry out and ſay, help O Protector, help O Magiſtrates, help, for there is now a ſtrange Generation of men riſen up, that the Earth is not able to bear; ſuch as ſtrike at our very root, and if we fall, this will be the conſequence (if you dare to believe us) no Miniſter, no Magiſtrate*].

W. T. To all this I anſwer,

1. 1. That it is very ill (where it may be juſtly charged as here it is unjuſtly) that the forme of Religion ſhould fight againſt the power and the letter be abuſed againſt the life of the word. But tis an evil as bad as that, or much worſe, when a pretended power of piety fights againſt the forme of ſound Doctrines, or any of thoſe formes which Chriſt hath appointed in theſe times of reformation *l*; or when an inward light and life is lift up, to diſparage that Word of God which is not a dead letter, but quick and powerful, and ſharper than a two edged ſword *m*.

l Heb. 9 10

m Heb. 4. 12.

2. 2. For his [*Help O Cæſar* &c.] if you take out the fancy that is in it (which its like much pleaſed the Framer), it comes (in regard of the two former paſſages in it) to this ſenſe, (if it be ſenſe) you muſt not call upon the Magiſtrate to puniſh thoſe that deſerve it, becauſe ſomtimes the Magiſtrate

gistrate is called upon to punish those that deserve it not: A man must not call upon *Moses* to put a blasphemer to death, because the Elders and Nobles of *Naboths* City, were sometimes called upon to put *Naboth* to death upon an unjust accusation of blasphemy *o*. Is not this a good Argument, you ought not to call upon the *Magistrate* to to trouble a true man, therefore you may not prosecute the Law to hang a Thief and a *Murderer*?

n Levit. 24. 13,14,15.

o 1 Kings 21,8,9,10.

3. Its true, that the Parliament was called upon by Presbiters, for the settling of a Government according to the Word of God, and the example of the best Reformed Churches, wherein they held (and held forth) a brotherly compliance with Independants, even unto the utmost of that which their principles, built (as far as they could apprehend) on Scripture, would give way unto, with sufficient declaration also of due respect unto and willingnesse to close with, others that were godly though of dissenting principles and perswasions. They intended no yoke but the yoke of *Christ*, and were not (as some have been formerly) friends to soule-annoying restraints, but only enemies to soule-destroying Liberties.

3.

4. It may be something wondered at that he should acknowledg, that Teachers of all Sects and Factions cry out for help against his Sect: Doth not this shew them to be like *Ishmael*? Not only because of their persecution of others with bitter words *p*, but also of others dis affection to them, their hand being against every man, and every mans hand against them *q*. I do not say, bad mens only, but good mens also, unlesse there be no Teachers good in the Nation besides Quakers; now, how sad is the condition of these men, whom so many wise and godly men can see no cause to approve and favour?

4.

p Gal. 4. 29.

q Gen. 16. 12.

5. What he saith in jest, *No Minister, no Magistrate*, will be found a truth in good earnest; for they that contemne Gods expresse ordinance in the former *r*, will (for the same reason) undermine it in the latter, to wit, that an open way may be made for what they like, and what they like, yea, *Magistrates* are in so much more danger than *Ministers*, because such men are more hindered in their purposes by their greater ter power, and may gain more (if they can accomplish their pur-

5.

r Ephes. 4. 11.

purpoſes) by their ſubverſion. Herein late experience will give ſome light, by which it hath been obſerved, that they that had an evil eye upon the Miniſtry (and being not content with Reformation thereof meditated ruine) were alſo poſſeſſed with principles leading to the overthrow of the Fundamental Lawes, and of Magiſtracy. The affecting of a fiſt Monarchy hath an evil aſpect upon whatſoever is reckoned a branch of the fourth.

T.S [*Horrible blaſphemers they are; grand Heriticks; and notorious blaſphemers, and that you may knowe we do charge them to be ſuch on as juſt grounds as our brethren the Scribes and Phariſes charged Chriſt a, we deſire you to ſcan over this enſuing liſt of their monſtruous blaſphemies*]

a *If we ſhould admit that we are as like the Scribes and Phariſes as the Quakers are like Chriſt, we ſhould not ſuffer much, for that's to be moſt unlike.*

W. T. The generals being paſſed over, we muſt now come to the particular charge, which this accuſer hath drawn up, *in jeſt*, againſt himſelf and his aſſociates, *in earneſt*, againſt the publick Teachers of the Nation: I cannot but exreamly loath the ſpirit with which it is written and exceedingly blame the writer; and yet it grieves me whenſoever I think of it (and that is very often) that one formerly reputed to be religious, ſhould ſo far forget Religion, and ſhew ſo little fear of God as to ſtrain his wit (which God hath given him for a better purpoſe) to frame ſuch a play Book as this is, made up of Fifteen fancies thereby to mock and *blaſpheme* Gods Meſſengers ſ: As concerning which he muſt be told in the firſt place, that perſons criminous would think themſelves in very good caſe, if they might but draw up their own charges, and make ſuch a *liſt* againſt themſelves, as themſelves liſt. Yet ſhall the ſeveral Articles of this his charge, be conſidered as they proceed from himſelf, that ſits down (let all men judge whether it be not) *in the ſeat of the ſcornful*, and thus gives them forth,

ſ 1 Per. 4. 4. βλασφημοῦντες.

T. S. [*Firſt, they blaſpheme and ſay, that Chriſt is the light of the world, and hath enlightened every man that cometh into the world, and that he that followes that light ſhall not walk in darkneſs, but ſhall have the light of life, which light is ſufficient to teach them and guide them unto the Father*, &c.]

Joh. 1. 9. 8. 12.

W. T. Here are two Scriptures joyned together with more ſubtilty than ſoundneſſe, and upon a deſigne rather than rea-

ſon

son; for though there be a similitude in words, yet the words import different things and are spoken upon a different account; for which purpose I shall take it for granted, that the first Scripture, to wit, *John* 1.9. speaks of Christs enlightening the world *as God before his coming in the flesh*, or at least as well before his coming as after, which will I suppose appear clearly two wayes. 1. Because the purpose of the Evangelist in the former part of that chapter, is to set forth Christs Divinity, which he doth both by reason and the testimony of *John Baptist*. 2. Because it is not said that [*is*] the true light, but that [*was*] If any say, that enlightning work is still carried on, I shall not deny it, but that will amount to no more but this, that the thing intended there, is to advance Christ in the eminent work of enlightning the world in the generallity, and to shew that Christ is the fountain of light to all generations & successions of men. Now I conceive that it may with good reason be made out that the *lighting* intended there is most properly with the *light of nature*, and that 1. Because of the latitude of the subjects enlightned, to wit, every man that cometh into the world, that is, that is born into the world*. 2. Because it doth not appear, that the light of Gods Word and the knowledge of Christ, hath been, or is, communicated to all the world *Universally*, much lesse to every one born into the world *Individually*, but rather the contrary, *Psal.* 147.19, 20. *Acts* 14.16. with *Deut* 18.14. *Acts* 16.6. Divers therefore understand this of the light of nature*, and they that understand it otherwise, yet no way favour that which the Quakers would deduce from it; for they limit the words thus, Christ lighteth *every man that comes into the world*, that is, every man that is enlightned, he enlightneth him: And again thus, *every man that cometh into the world*, that is, both Jewes and Gentiles, in which sense the world is taken, 1 *Iohn* 2.2. And yet again, *every man that comes into the world*, that is, that comes into the Church, or into the world collected into a Church (as *world* is taken *Mat.* 13.38.) though not by *saving illumination*, yet by *saving revelation*, that is, by that Gospel-revelation that is fit to save them*, though divers

ñv *indicat eam præsentiam quæ cum ipso mundo cœpit.*

ñv *Nempe etiam antequam mitteretur* Johannes, *aut ipsemet in mundum veniret* Beza. Calvin *in* Mat. 23.37. *Neque hic disserit quid facere inceperit ex quo fuit in carne manefastatus*, &c.

* *Viri per nativitatem ex utero matris*, as Joh. 18.37. & 12.46. *piscat.*

* Calvin Cartwright Piscator. Polanus Syntagm. *L.* 6 *c.* 18. *Cameronis Opera. p.* 233. *est loquutio in scripturis usitata illud Deo tribuere quod fieri non potest nisi a Deo, licet in omnibus non fiat, ut* Psal. 145. 14. *Omnes cadentes licet in lapsibus suis multi manent.*

* *And therefore is called salvation* Acts 28.28 Heb. 2.3.

receiving the revelation, do (through their own fault) looſe the ſalvation. So that which way ſoever the words be taken, the ſenſe that the Quakers faſten upon them will fall. For, underſtand the text of naturall light, and then [*no man*] hath enough to ſave him; underſtand it of ſpiritual and ſaving light and then [*every man*] hath not enough to ſave him *Mat.* 13.11. *John* 17.25. I ſhall leave this text (worthy of the view of the worthieſt men) to their better conſideration, obſerving only what ſufficeth to the preſent purpoſe, which is, that the *lightning* there ſpoken of, doth at leaſt include (and that ſignally) the light of Nature; the other light (I mean the light of the Word) being not communicated to any (in any obſervable generallity) before the coming of Chriſt, but only to the Jewes, who were the only people of God, and whoſe priviledge it was to have the Oracles of God communicated and committed to them. *Rom.* 3.2. Which I note for this purpoſe, to ſhew, that this Scripture cannot be rightly urged to conclude, that there is a light in every man reaching unto Chriſt and unto ſalvation.

Mr. Baxter *hath anſwered them well and warily, when he ſaith, All that come into the world of nature he enlightneth with the light of nature, and all that come into into the world of grace, he enlightneth with the light of ſupernatural revelation* The Quakers Catechiſme p 7.

But the other ſcripture, to wit, *John* 8.12. is of another conſideration, as being delivered by Chriſt as God manifeſted in the fleſh, and appearing in the world in perſon and in Goſpel-preaching; and ſo it directly intends his enlightening of the world, that is both Jews and Gentiles (for he doth not ſay, as in the other place, I am the light of *every one that comes into the world*) with the ſaving knowledge of the Goſpel, and concerning this its true, that whoſoever follows Chriſt enlightening them by his voice (which ſome doe *through grace*, many do not, and none can without it) ſhall not walk in darkneſſe, but have the light of eternall life, *John* 10.27,28.

Now here lies the deceipt, that both ſcriptures are confuſedly clapt together, when the firſt ſpeaks (if not of the light of Nature onely; yet) of that in a great part, and the latter ſpeaks *onely* of Goſpel-light; particularly it lies in applying that effect to this light ſpoken off in both places (as if every one that comes into this world had a light to lead him to heaven) with belongs properly to the light ſpoken of in the latter place And yet the light ſpoken of in the latter place is not ſaving by the uſe of our own Free-will, but by the grace of God.

I shall now apply my self to my Opponent, with whom my Brethren have dealt providently in Querying him out of his starting hols, that so there may be a fair fight in the open field. Were his meaning fair and honest, and he intended no more when he saith, he that followeth that light; but that he that follows Christ the great light of the world, as he directeth by his Word & Spirit should have the light of life; or that Christ Jesus the light were sufficient to teach and guide to the Father. I say, if he meant thus, we should not gainsay him, and the Charge in such a sense is his own, not ours: But if his meaning be that Christ puts a sufficient light within every man that comes into the world to guide him unto the Father and unto life. I deny that to be true, and charge him and his company with falshood in affirming it, for that natural light (which is the alone light that Christ the word communicates to all men universally) shines in so much darknes since the fall that the darknes comprehends it not so, as to make out that from it which is sufficient for salvation *t*. Its true, that Christ or the light [*lightning*] is sufficient to guide to the Father every one that comes into the world, but not every light of Christ [*lighted*] Let him shew any Scripture that saith, that Christ so enlightens every man as that that light is sufficient to guide him to the Father, that explication is his addition; nay the light that all men have, though it seem to make them know God *as God*, yet it sufficeth not to make them know that there is a *Father*, that is, to informe them that there is Father, Son and Holy Ghost, or that there is any Gospel: Since natural light insists only on the moral Law and covenant of works; for there cannot be more written in the heart of fallen man withont further revelation than there was in the heart of innocent man which was only the Law of works, not the law of faith. There is nothing known of the Gospel but by report and tidings from God *Rom.* 10 14, 15.

Sober Answer p. 12, 13.

t Joh. 1. 5.

But let all Christians marke the poison that lyes under these lips; every man hath a light, that is, a light within him; (for so they still expresse it) to help him to life and guide him to the Father. Therefore 1. *No need of teaching*, or the ministry of man, that is his own inference here; therefore come no more at Sermons, 2. *Nor need of Scripture*: For what

what neceſſity of a light *without*, if there be a light *within* ſufficient for the enjoyment of life, and for direction to the Father, the fountain of life! Therefore throw away Scripture as a dead letter. 3. *Nor need of grace*; for every man that comes into the world, whether he have grace or no grace, hath that light with him: which if he will make uſe of it, it is enough for him, therefore ſet up free-will, which Quakers (as they conceive that are neerly acquainted with them) call *a power accompanying the light to deſtroy every evil as appears in them that yields themſelves to it, and watch that their vain mindes draw them not from abiding in the the pure light of Chriſt*: Thus corruptly do they ſpeak, but do you Chriſtians who have been taught better things, look with a jealous eye upon the light within. If the light of the Word, and the light in the heart agree together, then you may take the light in the heart as Gods light, but if that light within, agree not with the light of Scripture without, then look upon it as darkneſſe, and fear it as a traveller doth a dark night, or a mendipmiſt, or that which they call a [fooliſh fire] by which ſo many wander out of their way.

A faithfull diſcovery of a treacherous deſigne p. 11.

T. S. [*And then what need of our teachings?*]

W. T. By *our* teachings, he means *Miniſters teachings.*

To this therefore I anſwer,

1. That his inference is little worth, becauſe it is brought from a falſe ground of his own, to wit, that every man hath a light in him ſufficient to bring him to God, when none can come to God but by Chriſt, *Heb.*7.25. Nor by Chriſt unleſſe by faith, nor have any ſuch faith ordinarily, unleſſe by hearing, *Rom.*10.14. Nor hear without the Word of God, which every man hath not, yea, the Gentiles in general are ſaid *not to have the Law* Rom.2.14.

2. For the thing it ſelf, when he ſaith, *what need of teaching?* I do thereupon demand of him (not to what purpoſe the Quakers teach, for ſure there is no need of their teaching, yet they that make nothing of other mens teaching, make ſomething, yea, much of their own; but I demand) what need had Chriſt to ſend forth his apoſtles, and bid them go and teach all Nations? *Math* 28.19. Or what need had Chriſt to give ſome to be Teachers to the end of the world? Is it not

for

for *the perfecting of the Saints till we all come to a perfect man*? Eph. 4. 11,12,13. Or what need had the author to the Hebrews to say both these things *you ought to be Teachers and have need to be taught*? Heb 5.12. And yet sure those Hebrews had as much light in them as is in every man that comes into the world.

3. Considering there be some places of Scripture seeming to make the teaching of men not so needfull. I shall for satisfaction of weaker Christians speak a little to those Scriptures.

The Scriptures are *Jer.*31.34. 1 *John* 2.27. In regard of both which I shall speak generally and particularly.

1. In general, and with respect to both Scriptures, I shall repeat the common and true answer, to wit, that the Holy Ghost saying, *you shall teach no more every man his neighbour*, and *you need not that any man teach you*, doth not speak strictly and absolutely, but comparatively, to wit, so as to signify that there should not be so much need of teaching in the time of the Gospel as formerly, and that because the Spirit should be poured forth in a greater measure than ever was before, whereupon knowledge should abound *v*. If any ask why I give this interpretation? I answer, 1. Because other Scriptures declare the teaching of men to be necessary. *Paul* saies *necessity is laid upon me* 1 Cor. 9. 16. Yea, in *Isa.*2.2.*w* The Gospel Prophecy (such as that of *Jeremy* is) runs thus, *we will go to the Mountain of the Lord and he will teach us*, to wit, by the Law coming out of Sion, and the word from Jerusalem, by the mouthes of Gods messengers, *Isa.*52.7,8. Adde to this, that Christians also are *to teach and admonish one another*, Col. 3.16. Now, that is a certain rule that no Scripture must be so interpreted as to crosse another Scripture, therefore that in *Jeremy* must not be taken in its full latitude, but with due limitation. 2. Reason, and our ordinary manner of speaking justifies the foregoing interpretation, for we say usually of a witty childe, that he will learn of himself without a Teacher, not absolutely but in comparison with other children, that have no such prompt and precious Spirit. 3. The Scripture it self speaks thus, *Jer.*16 14,15. It shall be no more said, the Lord liveth that brought the children of Israel out of Ægypt, but that brought them from the Land of the North; where the Prophecy must not be taken absolutely, as if deliverance out

1. *The Scripture speaks not in those places logically and definitively, but Rhetorically & by way of amplification.*

v Isa. 11.6. Act.2.17.

w Jer.3.15.

of Ægypt ſhould never be mentioned more (for we remember it and magnify the Name of God for it to this day) but in compariſon with, and to ſet forth the excellency of their more glorious Redemption from Babilon: and this is the uſe of Scripture, to deny and make nothing of one thing, when it would advance another, making that which is *exceeded* as if it were not *exiſtent*, as *Pſal.*51,16. *Hoſ.*6.6 ſo, 2 *Cor.*3.10. a thing is ſaid to have no glory in compariſon with another thing which far excels it in glory.

2. To ſpeak more particularly, to the ſeveral Texts.

2. 1. As to that in *Jeremy*, I conceive that a ſpecial thing conſiderable there is that the Prophet holds forth the difference between the Old-Teſtament and New Teſtament diſpenſation. In the former they were taught by men (other inward teaching was not ſo conſpicuous) in the latter by God, *John* 6.45. The reaſon why I mention this is, becauſe thoſe words, *You ſhall teach no more every man his neighbour*, Jer.31.34. follow upon the promiſe of the Spirits effectual inward teaching v.33. as if he ſhould have ſaid, in the New Teſtament the teaching of the Spirit ſhall be eminent, as teaching by men was in the *Old* not but that God taught by his Spirit in the Old-Teſtament alſo, but yet *Spirit* is in ſpecial manner aſcribed to the New-Teſtament, 2 *Cor.*3.6. which may be for two reaſons. 1. Becauſe the Spirit of God was given in all ages, *from* that which Chriſt was to do and did in the time of the New-Teſtament, *John* 7.39. and therefore it is aſcribed to the New-Teſtament only, when the two Teſtaments that is the two diſpenſations are oppoſed, as they are, 2 *Cor.*3.6. *a*. 2. Becauſe the ſpiritual teaching in the Old-Teſtament was nothing, that is, very inconſiderable in regard of the aboundant teaching of the Spirit in the *New*. So that the proper anſwer to that place in *Jeremy* may be this, that under the *New*-Teſtament-diſpenſation they ſhall not teach every man his neighbour, that is *only* b, with ſuch reſtraint of the accompanying Spirit of God as was in the

[a] *They taught at a great diſadvantage in the Old-Teſtament, for no teaching was effectual without the New (there was never any merit or Spirit, but from things acted in the New-Teſtament) nor ſo effectual as in the New. The knowledge [then] was but like a diopthi [now] is like the Sea*, Heb. 2.14. Acts 2 17.

[b] *So Tremel. & Jun. in* Jer.31.34. *Non autem [ſolum] docebunt eclipſis frequens ut*, Gen.32.28. 1 Sam.8.7.

Old-

Old-Testament, but all the people of God (however taught either by Pastors or Neighbours) shall be truly said to know God as per ons ought not so much by men *outwardly* as by the Spirit *inwardly*, and, in regard of former times, *eminently*.

2. For that other Scripture 1 *John* 2.27. two answers may be given 2.

1. That being instructed so far and so long already, they needed not any man should teach them, to wit, the Fundamentals and plain things of Christianity; for those they had learned and come to a full knowledge of.

2. They needed not any man should teach them, that is, otherwise then they had bin taught by the Spirit that is, by the Spirit *in the Word*, and *in the heart*: for it is not spoken to exclude the teaching of men, because the Apostle was now teaching them himself, and he wisheth them to abide in that which they had heard, *v.*24. to shew, that teaching and hearing was then in use; but what he speaks is to arme them against seducers, *v* 26. by putting them in minde that they had been so soundly and so fully taught that they needed not to seek other Teachers to receive from them a righter or an higher Doctrine: The thing they were to do, was, not to hearken after a new Gospel to be thereby taught, but to abide in the old Doctrine wherein they were already instructed by the spirit in the Word, and which was sealed up unto them by the Spirit in their hearts.

Take these three together, The Spirit in the Word, the Spirit in the Ministry of the Word, and the Spirit in the heart of a sanctified Christian, and then it's true, that no Christian (taught by these) needs any man should teach him (or Angel either, Gal.1.8.) otherwise or any other thing than the Spirit in these three teacheth.

T.S 2. *They say that that which may be known of God, is manifest in the consciences of the very Heathen (God having revealed it unto them) even his eternal power and Godhead: And that though they have no Law without them, yet they shew the work of the Law writen in their hearts, and are a Law unto themselves.* Rom.1.19, 20.ch.2.15

W.T. I know not what there is in this second Article, unlesse it be a double untruth 1. If he say (as he doth) that the Teachers of this Nation lay to the charge of Quakers the bare affirming of that which is here put down, that is one untruth: let him produce those Ministers that blame any man for saying what the Scripture saies in both these places. 1.

But 2. If he mean (as his fellowes do and as himself seems 2.

to do by his former words) that ſuch heathen-knowledge is a ſufficient guide to the Father, or to bleſſedneſſe, that is another untruth; for the Scripture ſpeaks truth when it ſaith, The inviſible things of God are clearly ſeen of men, even of Heathens (not ſo as they may be ſaved in that way, for how could they without the knowledge of a Chriſt which neither Nature, nor creature reveales? but) *So that they are without excuſe* Rom. 1 20. To ſhut up this therefore in brief; If he ſay that men that never heard the Word of God, have light enough to help them to heaven, let that be his charge; for he that *believes not ſhall be damned, and how can they believe in him of whom they have not heard*, Mark 16.16. Rom. 10.14.

T. S. [3. *They ſay that Chriſt did not mock nor impoſe an impoſſibility upon his poor Lambes when he exhorted them to be perfect even as his heavenly Father is perfect*, &c] Mat. 5.48.

W. T. I anſwer, 1. The Scripture exhorts us to many things, that we have made our ſelves unable to do, becauſe however we are not able, yet it is our duty to do them. And God hath reaſon to claim his right though fallen man hath loſt his power. 1.

2. Yet we may be perfect as our heavenly Father is perfect, to wit, by way of imitation, and as aſpiring to perfection. We may be *perfect as God*, though not *as perfect as God*, as the Aire is light as the Sun, though not as light as the Sun: There may be, and ſhould be an inchoate, and a progreſive, but there cannot be here an abſolute perfection; and it is blaſphemy to think that we ſhall ever be perfect as God is perfect, *that is, an inequallity.* 2.

3. Neither doth Chriſt intend any ſuch thing there, as either perfection infinite or equal with God, or perfection abſolute and equal with the Word of God; it is evident by the context, and that [*therefore*] which is in the verſe he cites, that he ſpeaks of a comparative perfection in oppoſition to Publicanes, who love thoſe that love them and ſalute their brethren only; and thence he infers (without any ſuch mocking as this Fabler feigns, if there were not a plenary perfection) this ſerious exhortation, Let it not ſuffice you to be perfect as Publicanes are perfect, but labour to be perfect as your heavenly Father is perfect, that is, make him your pat- 3.

terne and aspire to that perfection that appears to be so eminently in him, while he makes his Sun to rise on the evil and the good; yea, gives his only Son not for the comfort of his Friends, for he had none among fallen men, but for the salvation of his enemies *Rom.*5.10.

T. S. [*And that the same Christ spake truth, whenas he bear witnesse of* Nathaniel, *that he was an Israelite in whom there was on guile, John* 1.47.]

W. T. Christ does not say there was no sin in him, but only that there was no guile in him, which imports not absolute perfection, but sincerity *y*. To have no guile in the spirit, doth not prove that a man is perfect, or no *sinner*, but only that he is a *pardoned sinner*. *Psal.* 32.2.

y Gen.20. 5,6. Psal. 66.18.

T. S. [*As also that* Paul *did not designe that which was impossible, when he laboured to present men perfect in Christ Jesus.* Colos. 1.28.]

W. T. The Question is not, whether men may be perfect in Christ Jesus in a way of justification, but whether they may be perfect in themselves in a way of sanctification; *z* this latter (though Ministers labour still that people may be carried on to perfection) cannot be attained here, but is reserved to the last day 1 *Cor.* 1.7,8. 1 *Thes.* 3.13. *Jude v* 24.

z Rom. 10. 4. Col. 2. 10. *vide Davenant in locum.*

If the Scriptures which he quotes be rightly understood, tis his own charge still not ours; (we shall never charge him for saying any thing the Scripture saies, in the Scripture sense) but if his, and the Quakers meaning be under such expressions of Scripture to affirme a perfection without sin, then let them take their charge from the Apostle, which is, that they are therein lyars 1 *John* 1 10. Yea, while men plead perfection and sinlesnesse, God himself professeth he will plead with them and every such person as they are, because he saith, *I have not sinned* Jer. 2.35.

Let Christians therefore go on and bear up to perfection, but never boast of perfection; no man can do that reasonably, that either knowes himself or that knows Scripture; that is, that knowes how high and perfect the rule is, and how imperfect and defective himself is, being compared with that rule. Our duty here is to be alway *perfecting a*, but it belongs to our wisdome to know that we can never be fully *perfected* till the

a 2Cor.1.7.

laſt day wherein our ſoules ſhall be among the ſoules of juſt men made perfect. 1 *Cor.* 13.9.10,11. *Heb.* 12.23.

Mean while they may fear and tremble to think of the perfection of Quakers, as is related by one that beſt knew them, (being once far entered into their way.) who relateth this of them, that *They are people bereaved of former wayes and means, wherein the Lord doth work faith, knowledge and enjoyments in the hearts of his children, and of all thoſe former excellent things which were brought forth in them by the power of truth, and of the uſe of thoſe waies of waiting, wherein they have manifeſted any love or obedience to God: They are people bereaved of all things of this nature, and they reckon it their happineſſe and their perfection ſo to be.*

The worlds wonder or the Quakers blazing Star. p. 16.17

T. S. [4. *They do not bluſh to ſay that Chriſt and the Apoſtles ſpake as they meant in the Scriptures, and therefore they deny our meanings and interpretation as needleſſe,* &c.]

W. T. Quakers have reaſon to bluſh (if they know how) at ſuch a conſequent as here they bring in: For it is as if one ſhould ſay, God ſpake as he meant by *Moſes* in the Law, therefore there was no need that *Ezra* and the Levites ſhould *give the ſenſe*, and cauſe them to underſtand the reading, *Nehem.* 8.8 O that God by the Prophet *Iſaiah* ſpake as he meant, and therefore the Eunuch had no need of a *guide*, for the underſtanding of his Prophecy, *Acts* 8.30,31. Or that Chriſt ſpake as he meant, and therefore his *expounding* afterwards was needleſſe, *Mark* 4.34. May not a man ſpeak as he means, and yet the expreſſions be ſo dark or doubtful to many a man that he is not able to diſcerne what he meanes? Every Author ordinarily ſpeaks as he meanes, Is there no need therefore of Commentators and Expoſitors to make it plain, that the words which may be taken diverſly, yet in ſuch a place carry ſuch a meaning with them and not another?

See John 2. 19,20,21. & 16.18. 19. Luke 24.27.

T. S. [*Eſpecially becauſe we differ among our ſelves in our own meanings, and are fallible in our Interpretations we give of them, by which meanes a great part of our craft and employment is like to fall to the ground.*]

W. T. I anſwer, 1. That in the interpreting of Scriptures 1. concerning the Fundamentals of Religion, we do ſufficiently agree. 1 *Cor.* 15.11. *Whether it were I or they ſo we preach*

preach and so yee believed. 2. Whatever difference there is that proves only that the examination of Scripture is needfull *b*, not that the Interpretation of Scripture is needlesse: Is there no use of Physicians? Had people as good be without them, because there is a difference of judgment among them? Or is it safe therefore for diseased persons to go from them to Mountebanks, because Physicians will acknowledge they may be deceived or disappointed, but Mountebanks will tell them they will cure certainly and infallibly? Yet a great difference there is between Physicians that have not, and Ministers that have an infallible Rule; after which while they walk they can neither be deceived nor deceive *c*. 3. His scoffing close wherein he compriseth Ministers by whom Christ is evidently set forth, and, as it were, pictured, to those that made silver shrines for *Diana*, *e* shews with how good a will he sits in the seat of the scornfull, and there laughs at a Ministers imployment, committed to him of God, which is to be a *Messenger* and an *Interpretor*, Job 33.23. For *the people should seek the Law at his mouth. Mal.* 2.7. Whereby is not meant that they should seek from him the Law *it self* (for that they had from God) but the Interpretation, and true meaning of the Law, which it belonged to their office to make known.

2.

b Acts 17. 11.

c Jer. 20. 7.
d Gal. 3. 1.
e Act. 19. 24, 25.

While these men therefore deny Gods Ordinance of opening and Interpreting difficult places of scripture by his Messengers. *Mal* 2.7. We charge that upon them as a wicked errour, and warn all Christians to take heed of those men that will take away the Exposition of Scripture from them, and the knowledge of the minde of God, by the men of God; and who (as the Papists with whom they doe much agree) may well be afraid the scriptures should be opened, and the light of God let in, because by that way of God their own false Wares and sophisticated stuffe will be soon discovered.

In the close of this, I cannot omit to mention these two things,

1. That Quakers are enemies not onely to the *Preaching of Ministers*, but to *the teaching of men*: For no man can teach the things of God, but by opening the minde of God, as is revealed in Scripture.

2. That there is one thing in these times, which (when there's much deformity in them otherwise, yet) may be counted,

ted their proper ornament, that the devil very much envies, and that is *Scripture-Expoſition*, wherein good men before this time had never ſo great aſſiſtance, and of which never men that went under the name of Chriſtians declared ſuch diſlike.

Mat. 5.34. μὴ ὀμόσαι ὅλως *A Prohibition ſo univerſall, that it admitteth of no exception.*

T.S. [5. *They aſſert, That Chriſt did not ſpeak one thing and intend another, when as he commanded men not to ſwear at all; but let their yea, be yea, and their nay, nay; whereas, we that are Orthodox, doe both ſwear our ſelves, and teach men ſo to doe; otherwiſe we may haply go without our maintenance, for want of ſwearers in our Courts of Juſtice, againſt thoſe Heretiques that refuſe to pay us Tythes.*

W.T. This man and Anabaptiſts (for the Quakers Religion is a medley) would be excuſed for accuſing all Oaths as ſinfull, becauſe Chriſt ſayes, ſwear not at all: a prohibition ſaith this Commentator, ſo univerſall, that it admits no exception: But that you muſt take on his word, who though he be againſt Interpretations, and ſo declared himſelf immediately before; yet gives ſuch an Interpretation of that place Now its very true, as Chriſt ſaith, we muſt not ſwear at all, but that expreſſions wherein there is ſuch an univerſality admit no exception, that is not true; as will appear in other inſtances; *All things are lawfull for me*, ſaith *Paul*, again and again: 1 *Cor* 10. 23. What? Without exception? Was it lawfull for him to lie, ſteale, commit adultery *&c.* No: but ſuch large expreſſions are to be limited to, and by the ſubject matter and the argument in hand: namely, in the forecited places, it is to be reſtrained to *things indifferent*. In like manner the ſame Apoſtle ſaith, 1 *Cor.* 9.22. *I am made all things to all men*, not by an unlimited and lawleſſe complyance, as if he would be a blaſphemer among blaſphemers; or among perſecuting Jews a perſecutor, but by an humble, juſtifiable, and advantageous condeſcenſion.

Fallacia à dicto ſecundo quid *&c.*

We Aſſert alſo that Chriſt did not ſpeak one thing, and intend another, when he ſaid, *ſwear not at all*: but all the queſtion is, what he intended, and that may appear by the words ſubjoyned: For he did not only ſay, *ſwear not at all*, and there make an end; but proceeds and ſhews what he means by that generall ſaying, while he addes; *neither by Heaven nor by earth;*

nor by Jerusalem, nor by the Head f, that is, whereas the Scribes & Pharisees made as if the third commandment forbad perjury only, *Math.* 5.33. Our Saviour shewes that there is such a kinde of swearing as is not to be at all used, to wit, 1. when men swear by the creatures, either impiously and Idolatrously, puting them *in the place of God*, as if they knew whether we swear true or false, or could recompence us accordingly; or else irreligiously and irreverently, abusing, in the prophane use of such creatures as are here enumerated, *the name of God* imprinted on them, *or God* himself related unto in them; this is one [swear not at all] that is impiously or prophanely by the creature. 2. The other is, that none should swear at all (by God, or creatures g) *rashly*, unadvisedly, uncertainly, that is, without a just cause, or calling, or *ordinarily*, that is, in familiar communication, thus also our Saviour explains his injunction of swear not at all. *Math.* 5.34. by that which he saith *v.*37. *but* let your communication, that is, your *ordinary* communication * be *Yea, Yea, Nay, Nay*; to this purpose also the Apostle *James* speaks; above all things swear not, to wit, by heaven, earth and such creatures, according to the prophane usage of those times, for it seems men then were like ungodly people now, who think it no fault to swear, so they swear the truth, when not only to swear falsly is a great fault, but to swear frivilously, causelesly, and in familiar conference. The Apostle therefore addes, but let your yea, be yea, and your nay, nay; that is, in common discourse let there be no oath at all: But a constant and candid expressing your selves, in simple and stable affirmations and negations. In brief, that which Christ speaks is not against all swearing (wherein the Name of God is so much advanced in his Omniscience and Justice) but against *creature-swearing* and *common swearing*: we may therefore put our Saviour and his Apostle together and conclude that both Christ and *James* (whose words we may call a comment upon our Saviours words) do not take away the use, but establish the reverence of an Oath, by prohibiting the prophane and trivial taking of it up in mens common talke.

f So James cap. 5. 12. (*without any comma*) μὴ ὀμνύετε μήτε τὸν οὐρανὸν, &c.

g Therefore James *saith*; *neither by the heaven nor by the earth, nor* by any other oath, *to wit, by the like creatures*; *again, by no oath at all in ordinary talke, so as to make our communication a swearing communication, opposite to Yea and Nay* (i.e.) *to an affirming or denying communication; without any oath.*

* Your λόγος

Let this then be the charge (ſince theſe men will needs be charged) that they abſolutely deny the uſe of an Oath, when yet God commands it in the Old Teſtament as a part of his Moral worſhip, *Exod.*22.11. *Deut.*6.13.*h* laying down alſo ſpecial rules for the holy uſe of it. *Jer.*4.2. And with that the New Teſtament tells us, that *an Oath for confirmation is the end of all ſtrife.* Heb.6.16. Let them conſider therefore upon what good account they put an abſolute end to that which God himſelf ſaies, puts an end to all ſtrife.

h Pſal. 63. 11. Iſa. 65. 16. Jer. 4. 2. *And thou ſhalt Swear* &c.

But this man ſits and laughs at this neceſſary and effectual aſſiſtance for the adminiſtration of Juſtice, and ſpeaks as if he would let the world know, that he will neither ſwear himſelf, nor get any body elſe to ſwear for him to obtaine that which is due to him; for if it be not thus, but he will ſeek his own as Miniſters ſeek their own, then he himſelf will be accounted one of thoſe *Orthodox* men among whom he is ſo loath to be numbred.

T.S. [6. *They are bold to aſſert, that in taking Tythes for preaching, we are true neither to the Old Covenant, nor the New: Not to the Old, becauſe Tythes were the maintenance peculiarly appointed to the Tribe of* Levi, *of which Tribe we cannot ſay we are; and alſo the Tythes of old were by command to be put into a ſtore-houſe, whether the ſtranger, the Fatherleſſe and widow, were to come and eat of them and be ſatisfied, which we practiſe not; nor to the New Covenant, for that Jeſus Chriſt hath put an end to the Levitical Prieſthood, and conſequently to all the maintenance and appurtenances thereto belonging.*]

Deut. 14. 29. Numb. 18. 21.

W. T. A. 1. Though we are not of the Tribe of *Levi*, yet we are Miniſters of the Goſpel, *taken from among men, & ordained for men, in things pertaining to God*: So there is an agreement in the generality of the office, and ſuch a ſucceſſion and correſpondency in regard of the ſpiritual ſubſtance of it, that New-Teſtament officers taken from among Gentiles are prophecied of under the name of *Prieſts* and *Levites*. *Iſa.*66.21. with *Rom.*15.16.

1. Heb. 5. 1.

2. As we are not properly of the Tribe of *Levi*, ſo we have not thoſe Tythes that were appropriated to that Tribe: Its true, we receive a portion of the fruits of the earth called Tythes, yet it comes very ſhort of that ample proportion which

2.

which the Tribe of *Levi* had *i*, who yet besides the Tenths and Fist-fruits, and the share they had in the sacrifices, had also 48. Cities with their suburbs.

i See Ainsworth on Deut. 14. 28.

3. Tythes were not so appropriated to them, but that there was one Tythe for the people themselves, *Deut.* 14.22.23. and another Tythe was to be laid out for the poor, *Deut.* 14. 28.29. which was called the *Poor mans Tythe* *. If people were to lay out a Tythe for the use of the poor now, as they did then, we should be as far from hindering them of it, as this writer from a just imputation, when he speaks of not practising that by our selves in these times, which was to be done by the people in those times; and yet out of that we have, the poor have an allowance, both by way of yearly pay, and of voluntary Almes.

* *Godwins Moses and Aaron lib.* 6 cap. 3.

Godwin ubi supra.

4. For the objection of being true neither to the old nor new Covenant, I answer, that we are true to the new Covenant (under which we stand) because though Christ hath put an end to the Levitical Priesthood, yet he hath not put an end to the Church Ministry, nor to that maintenance which is necessary for it; for there is a *new Gospel-Ordinance* to establish it, to wit, that *they which preach the Gospel should live of the Gospel.* 1 Cor. 9.14.

4.

5. Whereas it is objected here, that the Levitical Priesthood is gone with all the appurtenances whereof Tythes were one; thereunto I answer, that Tythes may be considered two wayes,

5.

I. *In the general nature of a maintenance of the servants of God in the service of God*] As to speak more plainly and by way of instance, in regard of the matter now in hand; the Levites having no part nor inheritance with their brethren *Deut.* 14 27. and yet being Gods special Officers about the service of the Tabernacle, wherein there time was taken up, they had need of a sufficient support for them and theirs. In this respect Tythes belonged not to the *Ceremonial* but rather to the *Judicial* Law; as the Levites were a part of that body of people, all of which was to be provided for in the land of *Canaan*; yea, we may say to the Moral Law of the 2. and 4. command of the first Table, as they were *Gods servants*: And to the 8. command of the 2. Table as they were *the servants of the*

I.

Church, laborioufly imployed for them, according to the rule of ſervice preſcribed in thoſe times:

Now to apply this: In this nature we take Tithes, that is, as they ſerve to make up a fit maintenance, for the ſupport of the ſervants of Chriſt, in the ſervice of Chriſt for the people of Chriſt who partaking of ſpiritual things from us, ought in equity to miniſter carnal things to us, *Rom.*15.27.

2. 2. Tythes are conſidered *under the notion of the ſupport of, and their ſpeciall application to the ceremonial ſervice.* Now as they were given, received and made uſe of, to maintain and uphold that old Teſtament worſhip, and the Prieſts and Levites in order to that, ſo they are aboliſhed; we lay no claim to them in that relation; but yet the Tenth being the onely maintenance deſigned unto us, we do with a good Conſcience take it, becauſe there is no ceremony *in the proportion*, that is, in maintaining the miniſtry by laying out a Tenth, but only *in the old Teſtament application.* Tithes were an appurtenance to the old ceremoniall worſhip, but they were not [in themſelves] a Ceremonial appurtenance: for we find a tenth part given to God long before the Ceremoniall worſhip was inſtituted by the hand of *Moſes*, *Gen.*28.22. Yea, whereas he ſaith, they were appropriated to the Levitical Prieſt hood, or to the Tribe of *Levi*, we finde them paid by *Abraham* to *Melchiſedeck*, who was none of that Tribe, *Heb.*7.6.9.13. Yea, to him even *Levi himſelf paid tithes in* Abraham, *Heb.*7.9. How then were they proper to *Levi*?

Let the Quakers then take their right charge, which is this: that while we challenge not Tythes by *Moſes* law; but onely a maintenance formed out by the juſt and pious laws of the land in that proportion, they deny Miniſters that maintenance, & would have us labour (if we will labour) without any livelihood, without any hire: When *Paul* ſaith, *I took wages*, 2Cor.11.8

Luk. 10.3, 4. T.S [7. *They call us hirelings, becauſe we preach by Indenture firſt made with the people for our maintenance, and do not go forth (truſting our Maſter Chriſt) as his Miniſters of old did, carrying neither purſe nor ſcrip with us: which ſhould we practiſe, we are doubtfull we ſhould be reduced to one of theſe two ſtraits, to wit, either to work or beg; the firſt of which we cannot doe, and to doe the ſecond we are aſhamed.*]

3. *W.T.* I Anſwer, 1. There's a great difference (but that this man

man will not open his eyes to see it,) between *taking hire*, and being an hireling; for Christ approves the former, *a* and condemns the latter, *Joh.* 10. 13. *a* Luk. 10. 7.

2. In those places which are called Benefices, and are in the disposall of Patrons, and wherein there is a competency, there's no need of Indentures, a maintenance being by law already setled upon every such place. 2.

3. As for other places, wherein no maintenance is setled, the people that seek out a Minister, and know he cannot subsist to do service to their soules without a worldly support, do freely offer such a maintenance as they conceive may be competent, which if it appear so to be, the Minister (after he hath first found the place fit for the execution of his Ministerial Function, and that he is thereunto lawfully called) doth accept of it, and so closeth with them, to do his office among them. He layes no necessity upon them to give him such an allowance; but they seeing the necessity of enjoying the Ministry, are willing to give it. Hereupon happily some writings are drawn up, that while the Preacher doth his duty he may not (through the injustice or inconstancy of the people) be defrauded of his necessary maintenance, which on both sides is agreed upon; In this transaction, the charge which is here laid upon Ministers (for the meaning of the man in all these charges, is to discharge the Quakers, and to charge and deride the Ministers,) is as vain and foolish, as the ground thereof is weak and frivolous. 3.

Now whereas he speaks of our going forth, not trusting our master Christ, as his Ministers of old did, *&c.* I Answer,

1. our master Christ doth neither require us, nor allow us, to depend on, or rather to tempt him *k* in resting on, extraordinary courses, when there be ordinary ways before us wherein we may lawfully walk. *k* Mat. 4. 7.

2. All may see what enemies they be to truth that are enemies to distinctions, & will not put a difference between our Saviours extraordinary & temporary commission, upon grounds peculiar to that time & state of Gospel affairs, & successive ordinary missions, wherein no such charge was given, no not to the Apostles themselves. Is it a perpetual Law that a Minister when he goes forth to preach, must carry no *silver*, no *shooes*, *o* nor yet *a staffe*? *Mat.* 10. 10. *Nor salute any man by the way*? *Luk.* 2. *o Nominasse est refutasse.* Acts 21. 7.

10. 4. Or was it not rather ſuch a Law as was given the Iſralites at the eating of the firſt Paſſover, *Exod.* 12. 11. (but unobſerved after) and that for the ſame reaſon, to wit, becauſe they were *in haſt*, and two Coats might clog them, Salutes ſtay them, ordinary worldly Proviſions cumber them; Neither do I deny, that it was to teach them Faith alſo, but then I add that though dependance upon God be a perpetual duty, yet we are not bound to exerciſe it alwayes, in the ſame way; for we finde *Ezra* taking one courſe that is, an extraordinary, & reſolving againſt a band of Souldiers, *Ezra* 8. 22. and yet *Nehemiah* taking another, that is, an ordinary, & accepting from the King Captaines of the Army and Horſmen to go along with him, *Nehem.* 2. 9. What doth this ſhew, but that we are to reſt upon God in an extraordinary way, when the Word, or honour of God requires it, and in an ordinary way, when Providence, without any prohibition, or juſt prejudice opens it; God would have the walls of *Jericho* throwne downe with Rams horns, to confirm their Faith in God; but in the next onſet upon *Ai*, his will was that they ſhould go to worke in an ordinary way, both of power and policy, *Joſh.* 8. 3, 4. Yet obſerve, that in the fore-cited places, where Chriſt ſent them forth without providing for themſelves, he tells them alſo, that *the workman is worthy of his meat*, *Mat.* 10. 10. *and the Labourer of his hire*, *Luk.* 10. 7.

Let this man therefore, and his company take their charg, which is this; that they call us hirelings, becauſe we take that hire which Chriſt ſaith we are worthy of, and that (whiles we are not doubtfull of proviſion from our maſter Chriſt himſelfe extraordinarily, if there were no ordinary lawfull way therein to have it,) theſe men ſhew themſelves deſirous we ſhould be reduced to one of theſe two ſtraits, either to worke, (when another worke is required *) or elſe to begg, (whereof the world might be aſhamed, but eſpecially the Saints.)

* 2. Tim. 2. 6.

Collect from hence what honeſt men theſe be, and how unlike that godly *Jehoſaphat*, who *commanded the people that dwelt in* Jeruſalem, *to give the portion of the Prieſts and the Levites that they might be encouraged in the Law of the Lord*, 2 Chron. 31. 4.

T. S. [8. *They call us greedy Dogs, becauſe we do not walke after the example of thoſe whom Chriſt ſent out to preach the Goſpell, to wit,*

Luke 10. 7.

wit, eat and drink such things as the people give us; but instead thereof do force that by Law, even from the poore and needy (to wit, the Tenth of all they get by the sweat of their brows) which by faire means we should never obtain. A thing they say which the true Prophets and Ministers of Christ mentioned in Scripture never practised.

W. T. A. 1. We professe we do not (because we believe we ought not) walk after extraordinary examples, no more then they after the example of *Elijah*, *Luk.* 9. 55. Christ bad his Disciples when he sent them forth, *heal the sick, and cleanse the Lepers, and raise the dead*, *Math.* 10.8. Must we undertake that worke too? If extraordinaries now are to be followed, let Saints go and sell all (as in the first times they did) and lay down the mony for the Churches use: Will this young Marchant do so? With whom we must needs be Doggs and greedy Doggs too, because we take a maintenance, which devout persons, and in particular, such as ought to be Nursing Fathers and Nursing Mothers to the Church have provided for our nourishment, and which people (that love those that labour for their soules) are willing to give us and set before us, what have we but what Christian people have given us, or do give us? In which respect we eat and drink what is set before us. 1.

2. If he mean we must have nothing but from hand to mouth and from meal to meal, how comes it to passe that he that is received into the office of a Minister must be an housekeeper? 1. *Tim.* 3.4. and *a lover of hospitality*? *Titus* 1.8. What? And have nothing to keep house or hospitality with of his own, but only other folks meat and drink? 2.

Object. *But they say we force it.*

Answ. If some better minded, set meat and drink before us, and others that are worse affected, will come and catch it away, must we be so unthankfull to those that have set it before us, or so injurious to our selves, as to let them carry it from us?

Object. *But we force from the poor and needy the Tenth of that which they get by the sweat of their brows.*

Answ. Either the poore and needy be spared and nothing is received from them; or else it is (as their state is) very little. That little is given to God by being given to faithfull Ministers for the support of that worke of his wherein they labour.

(For

(For I plead not for idle, or Idol-Shepheards) Its laid out alſo that their ſouls may be provided for; and that not without good ground of hope of proſpering the beter in their outward eſtate, *Mal.*3.10. If this little may not be had without Law, it is many times loſt; but ſuppoſe the *Miniſter* do by law ſeek his maintenance from them who get their living by the ſweat of their browes (which is the lot of all men, and of conſciencious *Miniſters* eſpecially, that *ſpend* and *are ſpent* for their people) I ſay, ſuppoſe he uſe force to get thoſe dues which (as he confeſſeth here) by fair means he ſhould never obtain, is he an Oppreſſor that ſeeks his right forcibly? Or is not he unjuſt and wicked that detains it, and forceth him ſo to ſeek it, if ever he will come by it? I ſpeak of ſuch poor as be in ſome meaſure able to pay this, as well as their other debts. If their poverty be ſuch as that they have nothing at all to pay, then his out-cry is as juſt againſt the *Merchant* or any Tradſe-man, that ſhall demand his due of them, as againſt the *Miniſter*.

3. Though ſome people cry out of oppreſſion in the maintenance of Tyths (becauſe it is now the faſhion ſo to do) yet to men that underſtand themſelves there is no ſuch thing: For it hath been ſufficiently and openly prooved*, that the Miniſter hath full as much right to the Tenth part as any man hath to his Nine. The Tenth is the Incumbents own, not given to him by the preſent generation that lay it out, but paid as a Rent-charge on the Land, charged with it before either Lord or Tenant had any propriety in it. None but a Miniſter poſſeſt of the place, can claim a right to it, as being freely given to the Church.

3.

* *Before the honorable Committee of Parliament when the buſineſs of Tyths was in agitation An.* 1653. *See the Paper entituled,* Some modeſt and ſober Conſiderations about Tyths

This may ſuffice for anſwer to him and them whom Tithes trouble ſo much, but the *Miniſtry* much more, by which latter trouble Chriſtians may judge of the former; unto which I adde that many of thoſe men that are enemies to the *Miniſters Tenth*, are no friends to Gods *Seaventh*, that is, are ill obſervers, yea, bold ſlighters of the Sabbath day; which I ſpeak to warne Chriſtians from cloſing with them that have ſo loſt the reverence of Religion.

But ſince I am drawn ſo far into this ſubject, I hope I ſhall not be injurious, if I do a little detain the Reader by ad-

adjoyning and offering (only) some Arguments for this kinde of maintenance by laying out the Tenth, that being the thing that in these times is in so much question.

I say therefore,

1. That this kinde and proportion of maintenance is to be reverenced, as having upon it a divine stamp, by being ordained of God in the old Testament, without any repeal in the New. Nor is it reasonable to reckon Tythes among Jewish and Ceremonial things, belonging to the Pedagogy of *Moses*, considering that the Apostle gives this construction of that Old-Testament maintenance, that they who ministred holy things, who waited and served at the Altar, were *in that respect*, partakers with it, and lived upon it, 1 *Cor.* 9. 13. 14. whence therefore he collects, that they who preach the Gospel, should live on the Gospel. Now it is a Ceremonial thing or is a Moral thing, that a man that labours should live of his labour? And into that the Apostle resolves the *Altar-maintenance* in the Old Church. 1.

2. Its a way of maintenance that hath been reverenced and approved in all Ages of the Church, for whence is it that Tythes have so long stood in the Churches of Christ, and under the Government of Christian States? But because wise and godly men, saw there was no other way so like to fulfil the minde of God, for a competent and a convenient maintenance, as by ordering it to be laid out in that particular way of Tythes? I offer this as an Argument drawn from the judgment of discretion in the Christian world Its true that in some Protestant Churches there hath been an alteration, but followed (as I have heard credibly reported) with lamentation for the straitnesse, falling upon Ministers by such change of maintenance *l*. 2.

l A sad complaint of this was made by Pareus *Professor in* Hiedleberg *to Doctor* Twisse, *when he was there with him, as was reported by D.* Twisse *himself to a friend of his*

3. I propound this way of maintenance as *most rational*, and that in divers respects,

1. Because *equal*, and though reproacht as oppressive, yet cannot be proved so, nor possible be so, For 1.

1. People have nine parts and do but lay forth the Tenth, and is it hard when God gives men ten parts of the Fruites of the earth, that they should give him one again? But 1.

2. Now man can be oppressed by laying that out to another 2.

other which he never farmed himself, nor paied any thing for, and which no man but the Incumbent had any right to sell him.

2. Because *Suitable*: A Ministers duty is, to be given to
2. Hospitallity (1 *Tim.* 3. 2.) for which he will be best enabled by receiving something of every kinde, for thereby he is furnisht with those various things, whereof Hospitallity is made up. This is the more confirmed by that Scripture-Rule, *Gal.* 6. 6. Let him that is taught in the Word communicate to him that teacheth him in all good things, one and another.

3. Because this is (as a Suitable, so) a *simpathizing* main-
3. tenance, that is, a Minister being to have his subsistance from the fruits of the earth, is thereby moved the more feelingly to pray for a blessing from God upon them. If people be loosers therein, he is a looser with them; and if they have more, he hath more: Nor will it follow from hence that Covetousnesse makes him pray, but Interest doth, and Interest (if it be a just Interest, though it be in some sense a self-Interest) ought to do it; for, is not that it which God himself propounds as a motive to the performance of that duty, while he saith by his Prophet, Pray unto the Lord for the peace of Babilon, for in the peace thereof shall you have peace? *Jer.* 29. 7. so may Ministers pray (and that according to Gods minde) for a blessing on the fruits of the earth, because in the increase thereof is their increase. Yea, and in this very case, *Mal.* 3. 10. Bring your Tythes to God, is urged by an Argument from their own Interest, to wit, that God will poure a blessing upon them.

4. 4. Because it is a maintenance of all other *freest from temptation*. If subsistance come from the people, then there is a great temptation to please them; if from the State, then, if the State and higher Powers happen to be corrupted (and who in so much danger as they) There is another and greater temptation lies on that hand, to comply with it, I mean, with the corruptions of it, for in all justifiable things, there ought to be a compliance. This Argument receives strength from our daily prayer, which is, *Lord lead us not into temptation.*

5. 5. This maintenance is *most easely obtained:* Whilest the occasions of people require continual layings out, but especially

ally at such a time as this is, when the necessities of the State force upon men many and great payments: hence money is very hardly had; but at that time when God (in the fruits of the earth) gives in much, its easy to part with a little of the same kinde.

6. That *Promise* which is proper to this kinde of maintenance, and which is before mentioned, may, I doubt not, be justly applied for assuring those of gaining by it, who are conscientious in it *Mal.* 3.10. 6.

I do not in what hath been said presse the *Jus divinum* of Tyths in the new Testament *in a strict sense*: yet for that much may be spoken. And here (since that I am thus involved in this Argument) I shall not forbear to publish what hath been spoken where my self was (I thank God) an hearer; and is left in Notes in my own custody, by one of singular worth and sincerity, now with God *m*. I shall transcribe it as he left it in his Notes upon *Mal* 3 8 where the Lord is giving in his Answer to that Question, *Wherein have we robbed thee?* Saith, *in Tythes and Offerings*, which in those daies were expressely required in the Law: But the people returning from Babilon, among other duties neglected that. *Nehem.* 13.10,11,12. Herein therefore saith the Lord am I robbed.

m Mr. Sim. Crok *Pastor of* Wrington *in* Somersetshire. preacht *Ann.* 1627.

Observe, *The interverting of things hallowed is a robbing of the Lord.*

1. In free-will offerings: Hence *David* saith, *Psal* 56.12. [*Thy*] Vowes (as if he had said, no longer *Mine*,) are upon me O God. So *Levit.* 27.10.28 See the example of *Ananias* and *Sapphira Acts* 5. before sale all was theirs; after sale, the money was theirs; but being once consecrated, no part was theirs. It was a lye against the Holy Ghost to deny it, a robbery of God to detain it: And this was in the Church of the New-Testament, and in the case of a Free will Offering. 1.

2 How much more in case of *Legal dues* established by the Law either *of God*, or *of man for God*? Under both which this due of Tythes falls, and under one at least, is perpetual. 2.

Quest By *what Law are Tyths now due? It seems not by Gods Law here* Quest.

here urged, no more than other *Offerings* (here joyned with Tythes) unleſſe by the *Ceremonial* or *Judicial Law now out of date*?

Anſw. *Anſw.* Nay, even now, under Chriſt and the Goſpel, Tythes are due, For

1. 1. Not only Levitical Prieſts received Tythes, but *Melchiſedech*, *Gen.*14.20. In whom there was a Type of Chriſts Kingdome and Prieſthood, unto whom even *Abraham* and, in him, *Levi* paid Tythes, and his Prieſthood is everlaſting, *Heb.*5.6. and ſo Chriſts, and the dues belonging to it.

2. 2. If maintenance of Miniſters by Tythes be aboliſht, what other finde we eſtabliſht in the place thereof, and where do we finde it? If no other, that remaines; if it be a Ceremony, what and where is the ſubſtance and body?

Obj. *We read of* free-gifts *Acts* 4.

Anſw. That was an [*Intrim*] while the Church [*under Perſecution*] could not receive Tythes. But what proviſion is there for the Church in peace under Chriſtian Government? Surely none if not this, therefore this is in force ſtill.

3. The Apoſtle requires a communion of all goods or *in all good things* *Gal.*6.6. ſome part therefore of *all increaſe*, Miniſters are to partake in *a*, what part can be more equal than that which the Lord preſcribed?

a *Something for bread, for cloath, for drink for all men are nouriſhed and maintained by the ſame elements: Other ſetled wayes of maintenance will not afford a proportion ſuitable to that Rule.*

4. Wherefore the whole Chriſtian Church (Prince and people) *together with the faith*, received and eſtabliſht this Order of maintenance by Tithes, whereby (call it Civil, Municiple, or Eccleſiaſtical Law, yet) *now* at leaſt it becomes *Moral* by *conſequence* as obedience and Tribute to princes, *Rom.* 13. *b*

b *The 4. thing may be further explained by what he delivered in the preaching of the Sermon, to wit, thus; I take the Law of Tythes (ſaid he) to be more than Judiciary, even Eccleſiaſtical which comes neerer the ſecond Commandement than a matter of robbery between man and man.*

Its a Law therefore though not immediately promulgated from God, yet enacted by men for God. The things are conſecrated to God and the Law of thoſe things is conſecrated to God too, therefore cannot be taken away: Do Chriſtian Magiſtrates require ſubjection, as to God, becauſe it is ſaid, give to Cæſar that which is Cæſars? And is it not a ſubjection to God to obey this Law for God?

And it was the wiſdome of Chriſtians to depart no further from Jews, then in things neceſſarily to be left, as Figures yielding to the body, *&c.* As likewiſe of Proteſtant Churches,

no

no further to depart from the Church of Rome, than in those things wherein they had departed from Christ.

This may serve for ground of resolution, without disputing every objection.

Mean while it reproves those who wink at this sin, willing to perswade themselves, that is not against conscience, which is for their profit, as

1. The Pope, the great Woolfe or thief in the Church, who purloined Tythes by whole-sale, *appropriating* (indeed *impropriating*) them to Monks and his creatures when they were appointed for Gods service. 1.

2. Those Reformers in the time of *Henry* the 8. who takeing the Popes robberies from Church and Lay, that is, takeing Temporal revenues and spiritual together, had not so much care and conscience as to distinguish and restore Tythes, but turned both to the Common-wealth. Hence many by a miserable necessity do inherit this Robbery, and live on the Churches Revenue. 2.

3 Every day people desire to win (as the Sea gains upon the Land) upon the ministerial due by customes and otherwise; finding sweet the bread of deceipt, insomuch that it is become a Proverb, Pinch on that side. 3.

Thus far this wise and godly man of God, and in no wise worldly, but exceeding liberal, as in Gods house, by instruction, so in his own, by Hospitallity.

I shall leave what I have written (which had it been publisht by the Author himself would have been much more like himself) to the judgment of such who have purposely studied this subject, and to whom God hath given a larger light, recollecting my self and resuming that which I have already spoken, that is, that I reach not so high as to presse the divine Right of Tythes in a strict sense, but (keeping my self to my own measure) that which I insist upon is this: That whereas there is clearly a divine Right for maintenance in the generality, that general Law hath a special influence into this particular way of maintenance (I mean, by laying out the Tenth) inasmuch as no other way is like to be found, in all respects so expedient, for the fulfilling of the will of God in the maintaining of those that do the work of God as this is.

I leave it to conſideration therefore, whether it be not *conſequentially* divine; for a maintenance is due by divine right; if ſo, then it is Gods minde alſo that it ſhould be made out one way or other, and if in ſome way then in the fitteſt way. I ſhall adde only that there are two great ordinances of God, the one of the Miniſtry, the other of their maintenance; for ſo hath the Lord *ordained*, that they which Preach of the Goſpel ſhould live of the Goſpel, 1 *Cor.*9.14. and there is much in the latter of theſe for the ſupporting of the former, I mean, in the ſupporting of the maintenance, for the ſupporting of the Miniſtry, which is eaſely confirmed, while it cannot but be obſerved, that they that plead againſt Tythes, do through the ſides and upon the account of Tythes, ſtrike at the Miniſtry of *Englaud*, and transferre the plea thither. The great eye-ſoare is not Tythes, but the Perſons concerned in the Tythes, that is, the Miniſtry. The Lord keep it in the thoughts of the hearts of our Governers to eſtabliſh the Miniſtry, and that maintenance by which the Miniſtry may be beſt eſtabliſht I ſhall conclude this with two Scriptures, 1. The old Prayer, *Deut.*33.11. *Bleſſe Lord his ſubſtance, and accept the work of his hands.* I am loath to write (but would have Quakers and Anti-miniſterial men to read) the reſt. 2. The other Scripture is 2 *Chron* 24.16 *They bu ied* Jehojada *in the City of* David *among the Kings, becauſe he had done good in Iſrael, both towards God and towards his Houſe.*

a *In their Sober Anſwer to this angry Epiſtle newly put forth.* p. 18 *&c.*

I doubt not but I may ſay truely that neither my Brethren *a* nor my ſelf have thus extended this Argument out of a minde to make good to our ſelves or others, a perſonal maintenance; but we thus far plead for maintenance, that the Miniſtry may be continued; and for a maintained Miniſtry that Religion may be maintained: and for the maintaining of Religion, that our God may be detained, and may not for the forſaking of a right Religeon, for ake us and utterly depart from us.

Its high time to returne to my *Epiſtler*, who ſaith in the cloſe of this Article that the true Prophets and Miniſters of of Chriſt mentioned in Scripture, never practiſed the procuring of any thing from people by force of Law.

To which I anſwer,

1. 1. That in the Old Teſtament, expreſſe Lawes were made by

by God himself, for the maintaining of the ordinary Ministry; and such courses were taken by godly Magistrates in good times as whereby they were still relieved *b*, which in probability, was by complaint made for unjust detainments *c*.

2. As for the times of the New Testament mentioned in Scripture, tis not reasonable to think of requiring any thing by Law. 1. Because there was no Law establishing a ministeriall maintenance; yea, 2. it was scandalous also to go to Law about other things wherein the present Lawes might relieve them, because it was before infidels. 1 *Cor* 6 *&c.*

Having spoken thus long of this Article, I shall returne it upon this Author and his adherents, with this charge; that whilst they call the Ministers of the Nation *greedy* Dogs, (such is their Religion, such is their reason, such is their charity) because some of them have sometimes forc'd their right from some poore men by law, who yet were not so poore but they might have payed it (for if any have exacted from persons altogether disabled, I defend them not) but they were so unjust, and froward, that they would not pay it otherwise, let them consider, how they will answer this at that great day, when Christ shall come to determine who be greedy dogs, and who be faithfull shepheards, and how he will take it to have all *branded* because some may be *blamed*.

T. S. [9. *They call us hypocrites, pretending these as the reasons.* 1. *Because we Preach the things we practise not: accusing us for preaching against Pride and yet living in it: against covetousnes, and yet being greedy of filthy Lucre, &c.*]

W. T. A. But how doth it appeare that they live in pride or are greedy of filthy lucre? why this man sayes so, and are not strong affirmations great proofes? especiall when they be in the mouth of an adversary? yet in regard of this or the like things before or after, I do not undertake to plead for every publique teacher in the Nation. Let this accuser come forth, and speake his mind plainly; if what he produceth against the publique teachers be by him meant of *all* the publique teachers in the Nation. *its an absolute falshood*: if only of a corrupt company among them, *its an absolute folly*; as if a man should write an epistle to *all* the merchants and Tradesmen in the Nation, and say, you couseners and cheaters, and Extortioners *&c.*

Because

b Nehemiah 10.32. *to the end, and* 13.10.

c *To wit, either by themselves or some other godly persons that saved them that labour, which others would do for us, we should sit still with thanks.*

becauſe ſome or many o' them be ſuch: were not this a madnes?

Beſides that he may know that a mans points are ſooner taken from his knees, (yet exerciſe in that or in any ſuch kind, as preach againſt) then pride from its heart, as this his Epiſtle ſhewes.

But we be hypocrties again.

T. S. 2. *Becauſe often times in the cloſe of our Sermons we tel the people we ſhould have proceeded further if time had not prevented us when as indeed we had no more to ſay.*

W. T. A. Here malice is witty, and the man thinks he hath hitt us home: but how doth he know that ſuch Miniſters as now and then ſay ſo, had no more to ſay? who made him a window into preacher hearts? and doth he judge ſo of other men becauſe his conſcience tels him it was ſo with him when he was a publick preacher? or doth he think it ſo heard for one that uſeth to preach, when the time is paſt (as he ſuppoſeth it to be.) To add yet ſomething more if it were convenient to adde it? or hath not he heard that they who ſay ſo, preach much longer at ſome other times? and therefore (for any thing he knowes might be provided to ſay more at that time? But whether that he ſayes be true or now, yet it ſeemes it was one of the choiſeſt aſperſions that he could think of, to a baſe the miniſtery withall, and therefore (at all adventures,) downe it muſt.

But if this be not ſtrong enough, he will have a three-fold cord, to ſee whether that will hold us and repreſent us to the world under the notion of Hypocrites.

T. S. 3. *Becauſe in our prayers before ſermon we frequently beg of God that he would put words into our mouthes, and teach us what to ſay; whereas even then, we have our ſermon notes, either in our pockets, or our bibles, or the platforme of our diſcourſe prepared in our heads.*

W. T. A. I Anſwer,

1. We are not aſhamed to confeſſe (but ſhould be aſhamed if it were otherwiſe) that we have Notes, or at leaſt the platforme of our diſcourſe prepared in our heads and hearts, before we preach; we dare not preſume as ſome extemporary teachers and Enthuſiaſts doe, who come before people with ſuch crudities and confuſed diſcourſes, that a wiſe man cannot

not hear them without indignation, nor a godly man without grief, nor ungodly men and common hearers without laughter.

2. Notwithstanding this we beg of God what to say, and how to say it, not only because we do not tie our selves to words, or precisely to our premeditated matter, but also because we know that whatsoever we provide, God hath an hand in the delivery of it. *Pro.* 16. 1. Though we be weakly prepared, he can and often doth, supply us; though we be never so well prepared, he can confound us. If a man be never so Intelligent, or never so Eloquent a Preacher, yet God can *remove away the speech from the trusty, and take away the understanding of the aged.* Job. 12. 20. We do not therefore pray to God only for what we want, but for what we have, which we hold, or loose, according as God stands by us in our work, or leaves us. 2.

Now let us judge how just this charge of Hypocrisy is, and withall whether it may not be justly retorted upon him by whom it is published, who (if you look to the bottome of this Epistle) subscribes himself *a cordial lover of our soules*, when he shewes himself by his bitter invectives, a cordial hater of our Ministry, in the exercise whereof *we save our own soules, and the soules of those that hear us.* 1 Tim. 4. 16. Withall he names himself *a Servant of Jesus Christ, who witnessed a good confession*, and yet makes it his work (and his play too) to reproach his laborious servants and faithful witnesses in the Ministry.

That an accute Athiest upon the Ale-bench should babble out such things as these be, or a learned good-fellow please himself with such foolish talking and jesting (when the Pot and the Pipe have whetted his wits) were not to be wondered at, but that a man that professeth the fear of God himself, and that hath been so oft in the Pulpit as if he meant to teach it others, should speak after this rate, this is too too bad; the Lord make him and his miserable companions better.

T. S. [10. *They call us Thieves and Robbers, because we spend five dayes in the week, to gather together the words of the Prophets and Apostles, the words of* Jerome, Augustine, Calvin, Luther, *&c. and then come forth on the first day and speak to the*

people, ſaying, Hearken to the word of the Lord, when as indeed we received it not from the Lord, but from the writings of other men with whom we converſe.]

1. *W. T. A.* We acknowledge that we do ſpend our time to gather together the words of the Prophets and Apoſtles (with their right meaning) that accordingly we may ſpeak to the people, & then we ſay, hearken to the word of the Lord, for, are not the words of the Prophets and Apoſtles the word of the Lord? *a* And if they be ſo, are we Thieves becauſe we receive from the Lord that which we deliver to his people? 1 *Cor* 11.23. Theſe be ſtrange things: But it ſeems by their writings *b* that they make all Thieves and ſtealers of the word that quote Scripture, if that which they deliver to others be not delivered to them by immediate inſpiration.

a Luk. 1. 70. 1 Pet. 1, 11. 1 Theſ. 2, 13

b See the faithfull diſcovery of a treacherous deſigne Pag. 33.

2. For the words of *Jerome*, *Auguſtine*, *Calvin*, *Luther*, I anſwer, that we are not ſuch contemners of the gifts and graces which God beſtowed on them, for the edification of his Church as to make no uſe of them. He that ſcornes to make uſe of the labours of man for his improvement in the things of God, ſhewes himſelf a proud and unthankful man; yet we do not ground any point of Religion upon the words of the moſt eminent men, but we make uſe of their light, and that *judgment of diſcretion* that was in their time, for our better aſſiſtance in a right underſtanding of the minde and way of God.

2.

3. When we produce the words of *Jerome* and *Auſtin*, we do not ſay, *Hearken to the word of the Lord.* Its true, we ſay ſo before the Sermon, becauſe we take a Text out of the Word of God, and to that, we bid them hearken, as alſo to all thoſe things which our purpoſe is to deliver to them out of the Word of God afterwards: But if there be occaſion to make uſe of humane Authors, (as there is ſeldom in Countrey Congregations) we offer to the hearers what we receive from them only as the *conſiderable* things of men, not as the *infallible* things of God; nor do we impoſe them upon the conſciences of any, as we do the Word and worſhip of God.

3.

But whereas it is not enough with this man, that he makes us *Hirelings*, and *greedy doggs*, and *Hypocrites*, but he muſt make us *Thieves* and *Robbers* too; I ſhall returne him his charge,

charge, and desire him to reflect upon himself and his company, that cry after us as men do after a Thief, and to enquire whether they may not more justly be accounted such themselves, that strive to steal away the good names of others, and put the name of Thieves upon them, by a foolish and false fame. For as for the first part of his accusation, it is *foolish*, to wit, that we gather from Prophets and Apostles, and then say hearken to the Word of the Lord, for so we ought to do; and as for the latter, tis *false*; to wit, that we say, *Hearken to the Word of the Lord*, when we bring the writings of men, for that (unlesse he mean it in some sophistical sense) we do not.

T. S. [11. *They have the confidence to advise us* (*see the boldnesse of these deceivers*) *to preach no more to the people, than the Lord hath spoken to us, and then we our selves witnesse the life and power of within our selves, which if practised, would be of sad consequence to us; for that whereas most of us are engaged by contract to preach weekly, some once, some twice, some three times; if we should preach no more, then we witnesse the life and power of, either constant silence, or rare speaking would be found in our Congregations; and then what our sheep would do for shepheards, or what we shepheards should do for hire, let all that are in Authority judge.*]

W. T. A. This I let passe, as seeming to have nothing in it; but a calumny coucht under a counsel & pretended advice, though perhaps there be a device in it also, and some deeper deceit; for when they say, *speak no more than you have experience of, then you live in*; they who have had personall discourses with them, find from thence ground to declare, 1. That this *is to silence you from ever mentioning the Histories and Prophecies of the Scripture, as Creation, coming of Christ into the world, Day of Judgment, Resurrection of the body, which being past, or to come, we can have no present experience of.* Or 2. that *by this meanes all the Scripture must be construed as metaphorical, in an Allegory; the Creation*, Adam, Eve, *Wildernesse*, Canaan, *Kings, Prophets, yea, Christ himself, his Flesh, Bloud, Crosse*, Jerusalem, Herod, Pilate, *Churches*, Elders, *Antichrist* (*and what not?*) *to be fulfilled in the Allegoricall construction of particular experiences.* *See a faithfull discovery of a treacherous designe.* p. 28.

If there be no such mistery of Iniquity as this in his mind;

and again, if he do not intend in theſe words, a living up to our Doctrine in full perfection, (which we dare not pretend unto) then let him know, that the deſire and endeavour of the publick Teachers in *England* is, to expreſſe both within and without themſelves, the life and power of that they preach to others, wherein what their attainments are, let thoſe witneſſe among whom they are beſt known, and ſay whether they be not ſuch, as to prove this part of his charge, a falſe accuſation,

T. S. 12. [*They ſay that the minde of God is not to be known by ſtudy in an Univerſity, but by revelation of the* Spirit, *who alone knoweth his minde.* 1 Cor. 2. 11, 12, &c.]

W. T. A. If he mean the minde of God cannot be known, *ſavingly* by nature or by humane learning, that we ſay too, and hold againſt the Quakers, that God doth not ſo enlighten every one that comes into the world, as to know the minde of God in that ſenſe: But if he mean, it cannot be known *notionally*, that is, ſo as to underſtand in many points the truth of Scripture-Doctrine, that we deny. Scribes and Phariſes may ſit in *Moſes* chair and teach thoſe truths that other men ought to hear. *Mat.* 23. 2 and therefore they may know them themſelves. Unto this I adde, that humane Learning (*conſidered in it ſelf*) will not acquaint us with the minde of God, but yet *being ſanctified*, its a great Aſſiſtant for that end.

T. S. [*And that* Paul *and* Peter, *and other the Miniſters of Jeſus Chriſt in Scripture, did not ſerve an apprentiſhip in any Univerſity to learn the Trade of Preaching; but did preach that Goſpel which Chriſt by his Spirit revealed in them, and therefore they charge us to be Miniſters of the Letter only, becauſe we preach the Saints words, but do not witneſſe their condition.*]

1 Cor. 2. 10. Galat. 1. 16

W. T. A. Paul and *Peter* were inſtructed by immediate revelation, which we are not ſo preſumptuous as to expect, or to make the condition of the Apoſtles our condition; if we muſt do all that *Paul* and *Peter* did, then we muſt go up and down and not tye our ſelves to a particular place; and then, what need is there of that *reading, ſtudy, meditation,* which *Paul* preſſeth upon *Timothy*, 1 *Tim.* 4. 13, 14, 15. 2 *Tim.* 2. 15.

A. vid. Ameſium in 2 Pet 1. 1. de differentia Apoſtolorũ & miniſtrorum ordinar.

Yet

Yet did not the Apostles preach only by revelation of the *Spirit within them*, but according to that which the Spirit in Scripture revealed to them, *Acts* 26.22. by which they were willing to have their doctrine examined *Acts* 11.17.

As for the rude illiterate scoffe of an Apprentiship, what conscience this Merchant makes to instruct his Family in a right Religion, and to confirme them in piety by Family-prayer, may well be suspected. But you may be sure he is an Apprentice-taker, and so is skild in this language, and accordingly must thus speak, but it is becausе he hath a minde to be abusive, for otherwise he hath looked so much upon the University (I think) as to know that schollars do not live there in the nature of Apprentices, but study the liberal Arts in a free and ingenious way. But his *wantonnesse* (I must say his *prophanesse* also) rises higher when he speaks with all contempt of preaching, as if it were some *common Trade*, when it is that glorious calling wherein the Son of God spent his time when he was here upon earth, and which is the way of God in which he is well pleased to *save those that believe* 1 Cor. 1.21. That we are Ministers of the letter only, is his saying only, but he hath a great reason for it, to wit, becausе we preach the Saints words, but do not *witnesse the Saints condition*. And what's this *witnessing the Saints condition*? that is a part of their *gibberrish* who devising a new Religion, had need devise a new uncouth language. Let him speak plainly, and as men use to speak, that are not afraid to be understood. If he means by witnessing their condition, to give witnesse to the truth of God, that they still do, and desire more and more to do by their Doctrine, and (whatsoever he saies to the contrary) by their conversation: yea, many of them have formerly sealed it with their bloud and many more are ready by Gods assistance to do it, when God shall call them to it, which may be quickly; for we are not so secure (whatsoever heights his petulant Pen puts upon us) as not to think of suffering in a way of *cruelty* by those by whom we suffer, so much in a way of *calumny*.

T. S. 13. *Their blasphemies do not end here, but they proceeded on, and declare both to us and our people, that all our talking and profession of Christ, his death, resurrection, and righteousnesse in the*

notion (though never ſo orthodox) ſhall nothing availe us, or them, unleſſe we witneſſe the life of Jeſus in us, and his eternall power raiſing us up to newneſs of life.

W. T. A. That the profeſſion of Chriſt in *the notion* will nothing availe Miniſters (as to their ſalvation) without the *power and life* of religion, we eaſily grant, and therefore (in that regard) his charge is ground leſſe, and hath nothing in it, but only an oblique and untrue taxing of the Miniſtry of this Nation, as if there were nothing of the life of Jeſus in the publique Teachers thereof.

But that Orthodox teaching will nothing availe others. When the Teachers themſelves are bad, let him prove, and diſprove therein our Saviour himſelfe. *Math.* 23. 2,3.

Jam. 2 9. T. S. 14. *They doe not ſpare to publiſh it as truth (and practiſe accordingly) that he that reſpecteth perſons doth commit ſin, and therefore it is (Heretiques as they are) that they will no ſooner bow down to the rich man wearing the gold-ring and the goodly apparrell, then to the poore man that's clad with vile rayment: of which, if permitted (O you Rulers and Magiſtrates) this will be the ſad conſequence that you will neither be ſtil'd honourable nor worſhipfull; nor we be cal'd by the well-pleaſing Titles, of Doctors, and Divines.*

W. T. A. Let ſuch *uncivil* men prove that Chriſt was a reſpecter of perſons in his conceſſion to Nicodemus, that he was a *Maſter* in Iſrael; or the ſpirit of God in *Luke*, when he calls Gamaliel a Doctor of the law. *Act.* 5.34. And ſome women *honourable* women. *chap.* 17. 12. or Paul when he ſayes, *moſt noble* Feſtus, *chap.* 26.25. This (*quandam*) Teacher of others might have learn'd himſelf by this time, that though it be a great fault to reſpect men *impiouſly*, ſo as to derogate from God, [a] or to reſpect men *partially*, with the contempt of poore chriſtians, (wherefore *James* ſpeakes, *chap.* 2,1,2.) yet it is no *fault* to give men Titles of diſtinction (as to call ſome noble-men, others Knights, others Gentlemen, ſo ſome Divines, other lawyers) or to give them thoſe titles of reſpect & dignity that belong to them in their places; but *a duty* rather; for we muſt give honour unto them to whom honour belongs, *Rom.* 12.7.

[a] 1 Sam. 2. 29.

Heb. אתה Thou. *Gr.* Σὺ thou *La.* Tu thou

T. S. *Laſtly, they doe avouch it to be proper (as in Hebrew, Greek and Latine, ſo in Engliſh) to ſay Thou and Thee to any ſingle perſon: concluding (ſee what is to be illiterate) that becauſe Adam, Abraham Moſes & we our ſelves do ſay thou, & thee, to the great God that made the*

world, therefore the same expressions may be used to mortal men; and though we doe esteeme the impropriety proper for great men and rich men, to say thou and thee, to a poore man, and a meane man; yet we cannot but condemne the same (though proper) for a poore man or a meane man, to say thou and thee to a great man, and a rich man.

W. T. A. 1. It is not proper, nor possible, to say thee or thou to any man, in Hebrew, Greek or Latine; for neither Hebrew, Greek, nor Latine, have any such words.

2. It's true that the Hebrew, Greek, and Latine pronounes are translated [thou] in our English tongue, when a single person is spoken too. Nor is there any irreverence in speaking so in our prayers to the great God, because in our English translation of Scripture, Scripture-prayers are so expressed, and the use of all the people of God in England hath so far obtain'd, that there is no abatement of the honour of God in it. But on the other side, such is and hath been the constant manner of speaking in this Nation, that it is thereby become offensive to say *thou* and *thee* to our superiours, and when such offence may be avoided by another way of speaking which (according to the usage of our English Tougue) is as proper as that, the offence ought to be avoided; for Scripture saith, *Give no offence*, 1 Cor. 10. 32. To wit, if it may lawfull, fairely, and especially *easily*, be prevented, the old rules is to speak as people commonly and ordinarily speake. Now custome hath made it to be the civility of our language to testifie our respect by saying *you*, and disrespect by saying *thou*, to any superiour or equal (unlesse it be in a way of familiarity.) Loquendum ut vulgus.

3. It's true also that when a child learn his *Accidence* he must say *Ego, I, Ille, Hee, Tu, Thou*. But must he therefore goe to his Father and say O *Thou* Father, give me this or that?

What a strange thing is this to make rudeness a matter of religion? as if a man could not be holy, unlesse he be humorous, nor a perfect Christian, (as perfection is attainable) unlesse he be a perfect Clowne.

T. S. [*These are the horrid Blasphemyes, and damnable Doctrines, against the Abettors of which, you doe at this day discharge so much passion, and rage, both from Presse and pulpit; calling to the civill Powers for Bonds and Prisons; nay fire and faggot against all those, who (fearing the Lord) doe feare to call darknes light, and*

light

light darknes. But ſtop a little and conſider, what you are doing whilſt you are upon the full carrere poſting to Damaſcus upon Sauls bloody errand. Will you not out of your owne mouthes be condemned before him that cannot erre in judgment? Doe you fulfill or violate that Royall Law of Chriſt written in your hearts, to do unto other, as you would they ſhould doe unto you? are not you as notable heretiks in the eſteeme of thoſe whoſe blood you thirſt after, as they are in yours? and would you eſteeme it juſt that (were the power in their hands) they ſhould mete the ſame meaſure unto you?

W. T. A. This ſtudious Accuſer of thoſe Elders againſt whom no accuſation is to be received, but *before 2. or 3. witneſſes.* 1 Tim. 5.19. Thinks (its like) he hath acquainted himſelfe and clear'd his company very well in the forenamed liſt of 15. (as he ſcoffingly calls them) *Blaſphemies*, (which are for the moſt part, *true, and in good earneſt ſuch* in the Apoſtles ſenſe 1 Pet. 4.4) And yet he is not quiet, but proceeds to blaſpheme further, and to condemne the publique Teachers of this Nation, not of any petty crime, but as poſting on Saul's bloody errand and thirſting after blood.

What he ſayes is very high; but how vaine is his Religion, who bridles his tongue no better then to faſten upon us thoſe horrid things, which being applyed to all the publique teachers in this Nation (to all whom he writes) are juſt as true as the like accuſation of *Shimei* was when it was applied to *David.* 2 *Sam* 16.7,8.

But let him and his complices conſider, whether their owne mouthes, which are ſo full of the curſings of miniſters, & their bawling Bookes (that are ſo full of words) doe not ſufficiently ſignifie that it is farre more probable that they will ſhedd our blood (if God ſhould once give them power) then true that we deſire theirs. Our deſire and prayer is, that God would open their eyes to ſee the errour of their way, and turne them from their by paths that they may not periſh in them, wherein we believe we ſhall prevaile for thoſe among them that belong to God.

T. S. [*If you ſhall deſpiſe it as mine, yet accept of it as the counſell of Gamaliel, that ſober Phariſes, take heed to your ſelves, what you intend to doe as touching the innocent whom you now ſo fiercely purſue, leſt haply you be found even to fight againſt God. &c.*

And

And now what is in all the world that I (who am become your enemy because I tell you the truth) do wish unto you Teachers? Even this, that the gracious God would grant you to witnesse the same change that Saul *did, that the same hand of love that struck him to the earth, would likewise bring you down from all your high thoughts, and lofty imaginations, to stoop to the teachings of that Jesus whom you now persecute, that you may come to witnesse all the wisdome of this world to be foolishnesse with God, and may be content to become fools, that you may be wise. That you may cry out (from the same root of life) with the same* Saul, *Lord what wouldst thou have us to do? That you may not in words only, but in truth, come to witnesse all your excellency but losse, and your glory but as dung, for the excellency of the knowledge of Jesus Christ: And finally, that you may be made able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ that passeth knowledge: All which are the hearts desires of him for you, who is*

A cordial Lover of all your Souls and a servant of that Jesus who witnessed a good confession before Pontius Pilate.

Thomas Speed.

WT. A In these last lines of his Epistle he returnes to his exhortations and supplications; wherein (having expresst his detestation of us by saying the worst he can, and that with all the wit he hath against us) he would be thought to wish us well: if he do so, its the better for himself, and we would not be behinde with him that way. However good and well-grounded admonitions we shall not refuse to observe, though coming out of the mouth of an enemy: not an enemy as he saith, because he tells us the truth, but because he tells (let him search whether it be not out of an invenomed spirit against us) so many untruths of us, though he speak some truth to us.

I desire to think the best, *Charity is kinde* 1 Cor 13.4. but yet it is not *blinde*: Nor can lesse be said (I think) concern-

ing the beſt he ſaies (by any man that will not ſhut his eyes) but that his dealing therein is like the old management of the buſineſſe of *Jobs* Friends with their unjuſtly condemned *Job*. They were grave and wiſe men, gave him very good counſel, told him how much comfort he might expect from God, but all this was, *If he would be an honeſt man*, when as he was one already, yea, better than themſelves (as appears by Gods commendation of him in the beginning of the Book *chap.* 1.8. he was a *None ſuch*) and righter than they in the cauſe he maintained, as appears by Gods approbation of him and condemnation of his Friends in the latter end of the Book *chap.* 42.7,8. Juſt ſo it is here, for though this man come as ſhort of theſe mens wiſdome as he doth of their years, and indeed be no way worthy to be compared with them, yet he comes full up to their miſtakes. If we Miniſters would take his counſel and become honeſt men, (who are a company of greedy Dogs, and Hypocrites, and Thieves, and Robbers,) then it would be well with us; but (though we deteſt the carriage of any of our calling, that ſhall be found guilty of thoſe evils and abominations, yet) the publick Teachers of this Nation can ſpeak with a good conſcience (yea, and ought to ſpeak) in that language of *abuſed Job*, *God forbid that we ſhould juſtifie him: Till we dye we will not remove our integrity from us; our righteouſneſſe we hold faſt and will not let it goe; our hearts ſhall not reproach us ſo long as we live*: We deſire to be much humbled for our miſcarriages, and know what need we have of a Saviour; but yet can confidently refer our ſelves for the tryall of our cauſe and carriage as it ſtands here, to that righteous God and ſupreame Judge, who will throughly plead the cauſe of *Zion* (ever ſhot at through the ſides of Miniſters) and will one day diſquiet the Inhabitants of Babilon, and all thoſe Inſtruments of theirs that fight againſt them and him *Jer.* 50 33 34.

Job 27.5.6.

As for his cordial love which he doth not ſhew, but ſay, he hath towards our ſoules, my returne thereunto (for my own part) ſhall be only this, that whatſoever I have ſpoken in diſlike of, and oppoſition to this ſcandalous Epiſtle. yet I may truly ſay it hath deeply affected my heart, to think of the ſad condition of theſe poor and miſerable men (whom we call

call Quakers, because we know not how otherwise to distinguish them, or to converse with them) whereunto I am moved by these two reasons.

1. Because they are (I do not say, nor do I mean, such bitter enemies to us) but such adversaries to the eternal salvation of their own soules; as many other wayes, so especially whilest they bring not the light within them to Gods light, which is contained in Scripture, but Gods Scripture-light to that light which they pretend to be in their hearts; which is the ready way to their undoing; for *he that trusts in his own heart* is a foole, and so runs upon his own ruine and perdition, *Prov.*28.26. and they are the Scriptures, and the Scriptures only that make us *wise unto salvation* *; unto which I may adde their other pernicious error of placing Justification and salvation in a Righteousnesse within, and not in Christ and his satisfaction without

* 2 Tim.3. 15.

2. Another reason is, because these poor creatures are left (I mean the principall of them) by those generally that have written most tenderly to them, and that not without great and sad reason, as men whom it is to no purpose to speak to; they are left (whose heart would not grieve to think of it?) as men irrevocably lost, like those men of whom the Scripture saith, *who hath forewarned you to flie from the wrath to come*? Luk.3.7. they are possest with such opposite principles as render them incapable of all those warnings that should work upon them and be effectual in them, to free them from the wrath to come; but *Turne thou them ô Lord, and they shall be turned.* It is impossible for all men and means to save such hardened soules from death, but none have so erred from the truth, but that a God can convert them *Lord, what thou wouldst have us to do, and what it is impossible for us to do, be pleased to do thy self to whom all things are possible: We cannot but thou canst, save even such soules from death, and so cover a multitude of sins* Jam.5 19,20. what is it that Omnipotency *cannot* doe? What is it that Free-Grace *will* not do? So *work in them, so work for them, that in the Ages to come, the exceeding riches of grace may be manifested and magnified; and a probatum may be put upon that glorious truth, that even in regard of such grace raigns through righteousnesse unto eternal life by Jesus Christ our Lord* Eph.2.7. *Rom.*5.21.

If my ſtile ſeeme to any ſo ſevere as to call in queſtion the reality of ſuch compaſſions and ſupplications, to that I have ſpoken in my Epiſtle *a*, and ſhall adde this further, that my ſpirit hath been much humbled within me (let it not be accounted fondneſſe to ſay ſo much) and not a little contained and immoderated by what providence pointed me to, while I was about this work in Mr. *Beza's Argument on Pſal.* 143. wherein he tells us that that Pſalme declares what *moderation we ſhould uſe, when we are oppreſſed with ſlanders; for though he that is unjuſtly accuſed* (ſaith he) *be not guilty of that crime in his own conſcience, as it appears that* David *was baniſhed without all deſerving as a ſeditious perſon, and guilty of high treaſon* (*which cauſeth him both in other places and in this pſalme, boldly to appeal unto God, truſting in his innocency*) *notwithſtanding whereas the conſcience before the judgment ſeat of God doth aboundantly reprove them alſo, which are moſt innocent before men, it muſt needs be that the conſcience here ſuſtain a double priſon, both confeſſing it ſelf guilty, and alſo ſetting it ſelf as innocent before the ſame Judgment ſeat, and* David *doth this thing moſt manifeſtly in this Pſalme, adding a ſentence as notable as any is any where in the holy Scriptures, whereby all and every man without exception* (*beſides him only who was borne pure without all ſpot*) *being conſidered in themſelves, are condemned of injury done to others, and therefore wothy of ſundry puniſhments.* Thus far that holy and humble man.

a Tit. 1. 13. *Rebuke ſharply, præciſely, ſevere.*

And ſhall it not be our teſtimony that we the Miniſters of Chriſt, are not ſuch as we are made to be, becauſe we freely acknowledge our ſelves worthy to be made ſuch? I ſay worthy, in regard of our guilt before our God, though I doubt not but ſuch charges as theſe (as they come from thoſe that charge us) ſhall be caſt out of the Court of heaven. Yea, and that we ſhall receive through Jeſus Chriſt for all thoſe things wherein our conſciences do accuſe us, and wherewith that God that is greater than our conſciences, is able to charge us (while we accuſe our ſelves and fly to free-grace) an abſolving ſentence.

Yet ſure this ſends us (for I ſhall not fear to conjoyn my dear Brethren in this conceſſion) and that very feelingly to a more ſpecial ſcruting, and ſevere ſearch, into our owne hearts

hearts and waies, to finde out if it may be, whence it may arise in true consideration, that God should permit so much scorne to be cast upon us. He spake like a Phylosopher that saies, *What evil have I done, that bad men speak well of me.* but he speaks like a Christian and likea Divine, that saies, *what evil have I done, that bad men speak evil of me? I know not why they should be so offended, but there is reason enough,* whether *I know it or no, why God should be displeased, and by their most unjust, manage his most just displeasure. Surely it is meet to be laid unto God (from the rod of men, and that scourge of their tongues, which is ever in the hand of God) I will not offend any more, that which I see not, teach thou mee, if I have done iniquity, I will do no more* Job.34.31,32.

a *Honest* Phocion *applauded once by the people, who never used to like him, wondered at it, and said to one neer him,* Ecquid imprudenti hodiè mihi excidit mali *Have I let fall any ill passage that the people are so pleased.*

Having thus far made bold with my Reverend Brethren (yet speaking all to my self most) I may not leave without adding a few words concerning those of the Ministry, who may be justly charged with some or many of these enormous things, that are heaped up in this Epistle: Yea, from whom such aspersions have risen upon the whole company and calling of publick Teachers. I hope they will give me leave without impatience or contempt, in a fair and loving, but yet serious and sad way, to impart my self unto them.

1. Then for the matter of Teaching, though this Epistle be not such a friend to publick teaching, as to taxe us for neglect that way, yet that no doubt, is a Ministers principal task, and to be lookt upon as a matter of absolute *necessity* 1 *Cor.*9.17. The Call to Preaching reacheth as high as heaven, and the woe for not Preaching goes as low as hell, and will be found so to do, when Christ shall come to require an account of that charge of Preaching the Word, and being instant *in season and out of season* 2 Tim 4.1,2. but that which it concernes me more especially to intimate, is this, that whereas much is here spoken, concerning maintenance, they have no cause to lay hold on the wages, that have no care to do the work of the Ministry, for it is the Labourer, not the Loyterer that is worthy of his hire. I shall passe this with *Gregory's* censure *Fructus absque pecuniâ comedit qui Ecclesiastica commoda principit sed ministerium populo non impendit. Quid ad hæc nos Pastores dicimus qui officiũ quidem præconis susipimus, sed alimenta Ecclesiastica* *Moral. in Job. l. 22. cap.23.*

ſiaſtica muti manducamus; exigimus quod noſtro debitur corpori. ſed non impedimus quod ſubjectorum debetur cordi.

2. That which there is more cauſe to ſpeak to here, is this, that if any that are of this great Calling ſhall (in theſe dayes wherein men are more preſt to take pains) preach frequently and live deſolutely, they have to conſider, that they are under our Saviours black character of thoſe Scribes and Phariſes (with whom this indiſcreet and un-diſtinguiſhing Epiſtle ſhuffles us all up) and that's this, *they ſay and do not*, Mat. 23. 3. like Kine (its an homly ſimilitude but which comes home) that give a good meal (and that perhaps of ſincere milk) and then throw it all down with their foot; or like children that write a fair coppy, and then blot it out with their ſlieve. How diſhonourable a thing is this, and how uncomforta'le? For here I remember what is ſtoried of *Origen*, who being
Hæreſ. 64. drawn in by a device (as *Epiphanius* reports) to offer Frankinſenſe to the Heathen gods, he left the place where he did it, which was *Alexandria*, being not able to indure the infamy that ſucceeded ſuch a fact, and came to *Hieruſalem*, where when they conſtrained him to teach, he roſe up at length, and read this ſentence of the 50. Pſalme, *But unto the wicked ſaith God, what haſt thou to do to declare my ſtatutes, or that thou ſhouldſt take my covenant into thy mouth?* And when he had done, laid aſide the Book and fell a weeping and wailing, and the whole company with him. And ſure, if ever God awaken a miſ-living Miniſters conſcience, an evil carriage will be a weeping buſineſſe, and the 50. Pſalme to him will be like the 51. to *David*.

3. That which I have moſt cauſe to mention, and which hath moved me to ſpeak of all the reſt, is, that this Book of reproaches takes its riſe and the little ſtrength it hath, from the looſe and unjuſtifiable carriage of diverſe perſons in the miniſterial Calling. Now what a lamentable thing is this, that Miniſters of the Word ſhould ſo live, as to diſhonour both the Word & the Miniſtry It is but reaſon that they ſuffer me to ſpeak, by whom we all ſuffer *Thou that teacheſt another teacheſt thou not thy ſelf? Thou whoſe buſineſſe it is to preach the*
Rom. 2. *Law and Word of God, by breaking the Law, diſhonourеſt thou God? For the Name of God* (even that Name of his which is ſtampt on

on his ordinances and Ministers) *is blasphemed among the Quakers and Anti ministerial men through you.* Is it nothing to you, that you make the offerings, the ordinances of God, the ordinances of the Ministry to be abhorred? Will not the accompt be sad at the last day, that you have not only lived scandalously your selves, but also brought a scandal and all approby on all those of the same calling, that have lived better? O think seriously and seasonably of that heart-smiting aggravation and the sheath-lesse sword that followed it. *By thy sin thou hast given great occasion to the enemies of the Lord to blaspheme.* A good Minister is the Ornament of the Ministry, yea, *the glory of Christ*; but a bad one, the blot and the blemish, who hath therefore three heavy things to be acountable for, a bad carriage, the bad carriage of a Minister and making the Ministry it self despicable by so bad a carriage. Let this (if any thing hasten an amendment for the preventing of an accumulated Judgment: And for that reason I have written thus much, and not as assuming any thing to my self over others of the same calling, or as loving the faults of any; were it not that there is such a cause, and by occasion of this Book, such a call.

1 Sam. 2. 17.

2 Sam. 12. 14.

2 Cor. 8. 23.

Its high time for me to draw to a conclusion, wherein I shall returne to him with whom I have to do, & to those of the same way, concerning whom my self, and I doubt not to say, the publick and pious Teachers of this Nation, are willing and ready to *pray that they do no evil, not that we should appear approved; but that they should do that which is honest, though we be as Reprobates, and yet I trust they shall know that we are not Reprobates* 2 Cor. 23. 6, 7.

But I had cause notwithstanding thus to apply my self to this first and foulest part of our Adversaries Book, out of a sense of what *David* sometime said *a*, *I have occasioned the death of all the persons of thy Fathers House*; to wit, fourscore and five Persons of the Lords Priests, My love to my Brethren will not suffer me to do lesse than to reflect upon my self (when I read these most abusive things) as the Person, through whose occasion the dear servants of God have been thus vilified; and though the railings of injudicious and uncivil men be of little value upon right consideration, (save only to lay upon them-

a 1 Sam. 22. 22.

selves

ſelves a ſe r ul g uilt) yet becauſe diverſe weak Chriſtians, who are not ſo well able to ſee into the ſubtilties of Deceivers, and to finde out the depths of Satan in this deſigne, may be indu ed to leſſe eſtimation of pu lick P.eachers and Preaching, whi h are Gods principal ordinary way to the ſalvation of thei ſo ules. I have taken the more pains to afford the n the help o this Diſcovery, that o the o dinance of he Miniſtry n ay not have leſſe efficacy upon their ſoules, by having leſſe reſpect in their hearts

Now if God ſhall be pleaſe l to bleſſe any thing that hath been ſpoken, ſo as to m ke t prevalent for the confi ming of tho e who have yet kept the Fa th, an the reducing o thoſe who are not far gone, or not long gone from the ri ht way, I ſhall humbly bleſſe Go l for it. an l doubt not but they will do ſo alſo; however I ſhall leave all to that all-working God, who when *Paul* plants, and *Apollo* waters, doth hi ſelf a one give the increaſe, and a de (throu gh his goo l Spirit, which I humbly beg for that end) an effectual operation.

FINIS.